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JANUARY, 1880.

THE HINDU FAMILY.

SUPPLEMENT TO CHAPTER VIII.

Next in rank to the priest and the *guru*, is the *Daijygya* or *Acharji* of the family. He is the astrologer, and it is his province to expound the mysterious and the occult and their influence on the destiny of the members of the family. This influence is supposed to emanate from the sun, moon or the planets and is firmly believed in by all orthodox Hindus. It is striking that astrological belief is a necessary adjunct to the theological edifice of social existence, whether in Europe or Asia, and if we are not very mistaken, the bulk of Hindu life is supported by astrological sophistries. Whereas in Europe, astrology is degenerated astronomy, in India it must have co-existed with astronomy as an independent branch of human knowledge. Astrology is considerably allied with theological philosophy, and whereas the former diagnoses the evil destiny, the latter prescribes the cure. The Acharji therefore unites in his profession the prediction of impending evils and the means by which they may be averted. Our impression is that Indian astrology, as it is, is a much more expansive system than any other on the surface of the globe, and the peculiarity of the system lies in its having a religious aspect.

Such being the hold which astrology has on the feelings of our countrymen, it is nothing strange, that the Acharji should be consulted on all possible transactions. His functions start

with the preparation of the horoscope, whenever a birth takes place in the family. The native horoscope is a long statement of events and incidents likely to transpire within the span of human existence, so cleverly worded as to be susceptible of all sorts of construction with a view to verify by a strained process each prediction. The brightness or dimness of a man's future in the light of the horoscope depends considerably upon the amount of fee you pay to the astrologer. No doubt, in some instances, the astrologer's prediction is fulfilled, and the ignorant necessarily become grounded in their faith. In the horoscope, the position of the planets in the heavens and their conjunction or opposition at the time of the birth are noted, and this becomes the key-note to the exposition of the after-events of life.

The Acharji has a multitude of other minor duties to perform. He has to give opinion as to whether a journey on a particular day would be propitious, whether a particular disease would last for a week or more, whether the celebration of a domestic occasion should take place on this date or that date, whether a new house should be occupied on a certain date or not, and other similar matters. On each and every one of these occasions, he gets a fee, in money and rice, pulse and vegetables. If the party whose fate is consulted is prevented by poverty from paying any money, he must nevertheless put along with the rice and vegetables a piece of some superior metal, to soften down the ire of the avenging planet. The Acharji volunteers to bear the burden of another's disease, with the aid of his mysterious art. Many a Hindu mother is seen to pay him handsomely for this profession of self-denial on his part till she finds that it is all a delusion.

In a Hindu family, the Acharji is the match-maker. He compares the respective planetary influences on the bride-groom and the bride, and should they harmonize, the match is pronounced to be an auspicious one, otherwise it is denounced as foreboding disastrous results. The time of the marriage is fixed by him, and his art is full of aphorisms pointing to the consequences which may take place, if it is not celebrated at the auspicious hour.

It is the Acharji's vocation to keep the Lares and Penates of a household always satisfied. For this purpose, the family some times celebrate the worship of the sun or fire, under his guidance. Even that Serpent-God Ananta is not forgotten in the midst of all these worships.

In explaining the new Almanac the Acharji is a regular adept. He summons all the members of the family to hear it, for the edification of their faith in the gods. With a view to qualify themselves as listeners, each member is made to hold in his hand a betel-nut and some flowers. According to Hindu mythology, for every particular year, a particular heavenly body is elected to govern the universe assisted in the task of government by others. The Governor is styled the King, and his assistants leave charge of the several departments of the universal state. One is for instance the minister, another is in charge of the rainfall, a third is in charge of the supply of food, and so on. Before the new year sets in, there is a short of Budget made by the gods in solemn conclave, in which the quantity of water, air, food and other things necessary for human existence, is set down as available. But the Budget can never be exceeded. In the present Bengali year, the king is Budh (planet Mercury) and the minister is the planet Saturn (Sani). His Sublime Majesty's term of office is according to the Almanac a year of peace and plenty, of good works and destitute of disturbance. Saturn's influence as minister is stated to be productive of 'Scarcity, numerous thieves, and human misery.' And so on with the others. It is tales like these which the Acharji recounts before his audience, for which he gets a good remuneration after the indigenous method we have described above.

The Astrologer is versed in palmistry, and he is frequently seen to tell the fortunes of people. But his predictions always savour of good. For instance, his art prompts him to accost each bachelor as a widower in embryo, of rare luck, and each spinster as rich with conjugal love, chastity, beneficence and other noble virtues. Some times the Acharji pretends to tell you the secrets of your mind, your desires and volitions. In the case of missing or

lost property, he ventures upon informing you of its whereabouts in consideration of a remuneration paid.

The third and last class of *quasi-members* embrace the mid-wife and the barber. In the estimation of the family, the mid-wife is no ordinary person. Her father may be a cobbler, her husband a tanner of cow-skin, nevertheless she is an object of fear and regard. This is due to the profession she plies—a profession which, as we shall presently see, is quite unique. The children call her 'ma,' because *mater-familias* has taught them so, in consideration of the mid-wife's invaluable services at the time of their birth. Young women of respectable families sometimes bow down to her, either to secure her good wishes or to avert the misfortunes which her curse may bring on them in the lying-in room. But be their motive what it may, the fact is that she is a great favorite of *mater-familias*, an object of fear and reverence to young wives, and a regular scare-crow to the children.

It has never been our lot to see a mid-wife of fair complexion. She is always of repulsively black complexion and of features which are positively grim. She carries about her a smell of strong tobacco, onions and garlic, raw cocoanut oil spiced sometimes with the smell of *vinum localis*.* It is therefore quite natural that the little people in the family should view her as an object of terror. Her visits to the family are frequent. They are ostensibly paid for blessing the little ones, who saw the light of the day through her efforts, but really to silently enquire whether there be any one in the family about to be confined. Great is her joy when such a one is found. She blesses her from the pith of her bone and hails the hour when she would fondle a male child in her lap. The lady in the interesting position is then eyed through her professional spectacles and the time of her confinement is prophesied. The mid-wife then receives her meed of obeisance once more, and with something more substantial in her pocket. She winds her way home to quaff her dram or smoke her pipe. On all festive and ceremonial occasions, she is a welcome

* Country spirits.

guest under the family roof, and *mater-familias*'s liberality to her becomes a trifle more than ordinary.

But nothing can describe the interest which attends her person, when she enters the house on her professional mission. If you watch her as she crosses the threshold, you find her looking demure and important, as if she had the entire obstetrical surgery in her little finger's end. While there is regular bustle in the house-hold, while *mater-familias* is running up and down in anxious suspense, while Karta sits bolt upright against the door post of the lying-in room, waiting every moment to hear happy news, while the servants and maids are going to and fro on important errands, while the husband is fluttering as a bird in a cage, and while the lady in the lying-in room is enduring the excruciating pangs of maternity, the mid-wife is quite cool and complacent, as if there was nothing of importance to ruffle her serenity, and nothing like pain or anguish in the vocabulary of matter-of-fact life. She scolds *mater-familias*, for being nervous, recalls to her mind what she had endured when she was in a similar situation. To her patient, she becomes positively heartless and tells many a hard word. Her personal wants increase in geometrical ratio as her patient gets worse. She cannot work without her luncheon. She must have good tobacco to smoke. This must be brought to her, that must be thrown away. So that for the short time she is in the house, she becomes an incarnate plague.

So far as the enjoyment of comforts goes, it is deplorable with our women. They are taught from their infancy to view comforts as reserved for the sterner sex alone. But what pen can describe the hardship which they are subjected to, in passing through the lying-in room. One would suppose that they are made of a harder metal that defies all physiological and hygienic law. With us as with the Jews of old confinement is a state of impurity. All communication with the impure is temporarily suspended. She can not be touched. To enter her room is rank pollution. She must vegetate in a situation of isolation in the company of her babe and a low-caste maid, temporarily engaged to minister to

her comforts. Some retired first floor room which had been used as a cowshed or in which fire-wood had been stored, is fitted up for her accommodation. Its dampness or closeness is not considered for a moment. The 'fitting up' consists of a torn weed-mat, and a pillow which had seen the light of years, but which *mater-familias* in one of her economic moods had kept up for use on this occasion, relieved by a couple or two of earthen pots and pitchers. In some cases, a small wooden plank is selected as a fit substitute for the pillow. A large fire is kept up inside the room to heighten its temperature and to contribute to its darkness. For a fortnight or so, the babe and its mother are literally baked, not to speak of the stifling heat of the room in which their sad lot is cast. It is usual with them to be baked in fire thrice daily, so much so that it takes months to eradicate the marks on her person occasioned by the scorching process.

But to return to the mid-wife herself. It is her proud duty to cut the navel-string of the babe, and this she executes with no better knife than a bamboo-slice. She haggles for the remuneration before the string is cut, and the remuneration is always greater where the babe is a male. On the eighth day, she comes to the house to receive the sweetmeats and perquisite, and this is repeated on the twentieth or thirtieth day, when the purification of the mother and babe takes place. On this occasion *mater-familias* makes her handsome presents of money and clothes, and the midwife leaves it with hearty benedictions.

The family barber is not so important a person as the mid-wife, but nevertheless his avocations can not be dispensed with. His ordinary duties are those with the razor, the scissors, and the paring instruments for which he receives an annual fee, partly in money and partly in grain, vegetables and clothes. His extraordinary duties are to be present on all ceremonials, to wait upon the bridegroom at the time of the nuptials, and to accompany *Karta's* child when he goes to neighbours' houses for inviting them. No purification can be had, unless the hair is removed from the chin and the nails pared off, and this brings to the barber an extra remuneration.

With us, barbers are a proverbially cunning race. With a pair of reptile-like eyes and ears pricking up on the sly, the barber is like Hamlet's ghost, *hic et ubique*. In all places, he is a great gossip, telling tales after his rude fashion to the infinite delight of his hearers. He comes to your house softly as if he was treading on eggs, takes a pull at the ordinary pipe, pours water into his shaving cup from the nearest pitcher, and addresses himself without further ceremony to remove your redundant hairy vegetation, all the time telling you in the way of diversion funny things. With the *Karta* his stay is of a longer duration, as *Karta* always looks up to him for the newest intelligence, and this the barber recounts with much eloquence. Smoothing the edge of the razor at intervals, on his hairy haunch as if it was the razor strap itself, generally the shaving process is accompanied with a sensation of pain. You feel as if the rascal is bruising and not shaving your chin, and when you smart under an accidental cut, and feel that blood is oozing out of your vein, the barber would omniously shake his head, and exclaim that it is a pity blood and not milk has come out. When *mater-familias* scolds him for not paring off the nails of her children, he would say 'maam, the nails would be useful when the children would fly at each other's throats or for extracting the grain from peas.' Such is his consummate knavery.

Seriously speaking, the barber is an excrescence of society, whom it would be worth our while to extirpate, body and soul. What an infliction his instrument imposes on us ! what monstrous scent of strong tobacco comes off the palm of his hand with which he daubs our chin with water ! Think of the left hand with which he turns your head this way and that way, when in the act of shaving, and you cannot help being disgusted with him. Oh for some spot, where the barber finds no access—some shade where our beards and whiskers may thrive in their native luxuriance !

RAMBHADRA ; OR THE MOFUSSIL HAKIM.

CHAPTER VIII.

Kokila was brought in custody after the incidents related in the last chapter came to a close. Her hands were not tied, it is true, but three of the Darogah's men kept guard over her, so that escape was impossible. Before the inquest was declared closed, Nuffer had secured the custody of three other persons. They were first the char-woman, who, as the reader recollects, published the news of Koochil's murder in the village, second, Siru, the goldsmith, suspected of being an accomplice before fact, and lastly Rambhadra, suspected of being unduly familiar with Kokila. Both Siru and Rambhadra were brought to the Thannah, handcuffed while the char-woman had comparatively greater liberty of limbs. The police office was a low one-storeyed building consisting of two central rooms and two side rooms, with a Verandah on each side running the whole length of the building. The central rooms were the Darogah's *sanctum sanctorum*, one of the side-rooms was covered with folios of the Diary and other Police records, the remaining side-room was the *Hajat* (where offenders stay pending Police enquiry): the *Hajat*-room was a perfect square, measuring twelve by twelve, with only one door and some holes in the walls as an apology for windows. There was a hole each on the panels of the door, and it was secured by a strong bolt from outside. So that if you wanted to know in what plight the offenders were there, you had only to look in through the door-holes.

It was late in the evening when Kokila and the other persons suspected of being privy to her husband's murder arrived at the Thannah. At the sight of the ominous building, the poor char-woman sent off a terrific yell. She pleaded her innocence as loudly and in as pliant a tone as she could. And she only got a severe thrashing with a heavy shoe in return. She cried and cried, till she could cry no more. Her brain

reeled, she felt a sensation of dizziness come over her, and after ejaculating 'Oh my God' she fell into a heavy swoon.

Rambhadra saw all this. He for the nonce had mustered up all his courage and had prepared himself for the worst. In fact he wore a countenance of contemptuous defiance. His person was searched, but there was no coin about him. Siru came in for his share of search. No money neither, but during the search of his person, he stood unusually erect and stiff, with his legs in contact with each other. His countenance was composed. He did not sob or whine for mercy, had not a word to say in self-defence. He was looking a peculiar look at the Darogah each time their eyes met—half winking, half imploring, accompanied with significant coughs and more significant nods. Kokila had shut up her sobbing, as sobbing was of no avail. A sudden idea had flashed into her mind, engendered by the Darogah's last words to her. 'But look up, my beauty, all's not so bad, as you fear,' were his words as she revolved in her mind what they meant. 'The words, were pregnant with meaning,' thought she, and I have then every hope. The names of the parties were then recorded in the Police register together with their descriptions and additions. Rambhadra and Siru were then cast into the Hajut-room, the char-woman was left to the care of an under-constable in the back verandāh. Kokila was found missing. 'Where's she? where's she? Not here. Not there,' cried a dozen voices and the Police station became shortly Babel itself.

Nuffer Darogah felt greatly mortified. His mortification soon became changed into frantic rage. Such of his men who had charge of the young woman were severely beaten for their negligence, while the fiat went forth to the others to detect the absconding beauty, at any cost and at any hazard.

The Police in those days had sufficient sympathy among themselves. The disappearance of an offender from the thannah was considered a great shame, and greater was the shame when they thought that it was a woman, who had shown them the

thumb.* This sense of humiliation put spurs to their detective powers. It was such a nook-and-corner search as was unprecedented in the police annals of any country. Every bush was beaten, every orchard was ransacked, every pond was sounded, and every bye-lane traversed, but no trace of the woman could be got. Some went one way, some another, some towards Koochil's house, and some toward's Siru's workshop, with no better result. The officers of the police broke open people's houses at night, roused females from their beds, tore open their veils to satisfy themselves that none of them was Kokila in disguise. But these efforts were of no avail. Kokila could not be found, and the officers of police came back one after another crest-fallen to tell their fruitless tale before their chief to receive abuse and curse in return.

Nuffer could not sleep that night. He awoke with feverish headache, and with a heart that was Etna itself previous to an eruption. 'What should he do? what could he do?' thought he. At last a thought struck him, and as he pondered over it, his countenance brightened up into one of fiendish joy. 'The *salas* confined in the Hajut-room might give me some information as to her whereabouts. They must be privy to her flight. I will make them confess every thing, or else I am a bastard and———,' thought the Darogah aloud.

Swift as the lightning he repaired to the Hajut-room to get the wished-for information.

'Now *salas*, tell me, where is Kokila?' was the question he put to the unfortunate persons in custody in an almost savage tone.

Rambhadra and Siru looked at each other in confounded ignorance. Really they did not know of Kokila's movements at all—nor had they been privy to her plans and machinations since the Darogah had taken them into custody. So joining the palms of their hands, they simultaneously exclaimed in an imploring tone 'Justice incarnate, have mercy on us. We know

* Meaning evading one's power.

nothing.” The Darogah became scarlet with rage, at what he thought to be dogged perverseness on the part of the men. So without any further ceremony, he summoned Shitul Sing, and commanded him to put the two men to taste a little of the tiffin. Shitul bowed, and proceeded to regale his guests. Siru’s hands and feet were tied with a strong cord, and he lay flat on the floor. Rambhadra eyed the ill-treatment of his comrade with dismay. He apprehended that he was going to share the goldsmith’s fate, but the Darogah was rather generous towards him.

‘Now, young man,’ said he addressing Rambhadra, ‘would you confess any thing, or taste a little of our tiffin?’

Rambhadra had only to repeat what the goldsmith said by way of pleading ignorance, but before he had fully expressed his sentiments, Shitul Sing’s hand was on his elbow and that monster of a Darogah was seen signing to his subordinate to put Rambhadra to a new sort of torture. Shitul got hold of a small cane, and imperiously commanded Rambhadra to stand bolt upright. This was done in no time. Shitul then took a chalk and drew two lines on the floor, four feet apart from each other, and made the important victim stand so that there was a space of four feet between his two legs.

Rambhadra suffered excruciating pain, in consequence of the posture he was forced to stand in. He cursed the hour when he was minded to enter the goldsmith’s shop, and yet better cursed the hour when he first saw Kokila.

Later in the day, Siru and Rambhadra were set at large. The Darogah received five pounds as a fee for setting them free, while ten shillings were paid to Shitul Sing, wherewith to regale himself with betel-leaves.*

The Darogah, thus edified, provided to report the murder of Koochil to the Magistrate exculpating Siru and Rambhadra from all complicity thereto. The horrible crime was laid on the shoulders of Bangshi with the connivance, and possible co-operation of Kokila between whom an illicit love had subsisted.

* The giver of a bribe through a humility calls it so in consideration of the Constables august position.

In regard to the discovery of the bloody knife, broken box and other things in the compound of the murdered man's house, the report was wholly silent.

Think not, reader, that the portrait we have attempted to sketch is an ideal one devoid of life-like features. Think not, that in a mood of wantonness, we have exaggerated it to bring down upon our Police, the voice of public opprobrium. Think not, that influenced by a too nice sense of the liberty of the subject, we are maliciously underrating the importance of a class of public servants, whose existence is necessary for the preservation of society. And think not that it is a personal grudge or any sordid desire to gratify that impels us in blackening their character. There are and have been in the ranks of the Police men whose stern honesty, integrity of purpose, truth-loving devotion, in the discharge of their responsible trust are quite unparalleled in the annals of humanity. But come with me to, look into the conduct of the generality, and then say whether there is ever a more corrupt, unprincipled set of mortals on the face of the earth than our preventive and detective officials. The very atmosphere of the Thaannah is tainted with sickening corruption. It is surcharged with the groans of the tortured and the oppressed. Hell-terrors reign unabated within its walls, so hideous as to scare away Fear itself. Be the crime investigated heinous or light, there is uniformly the same quantity of corruption and torture, the same distortion of truth and colouring of falsehood, the same nefarious practices at exacting a confession. Strange, that such malpractices should exist, when our law that is fast approaching a stage of perfection, is so jealous of them. Still more strange, that our Magistrates should wink at them and sometimes should encourage them.

It has been our painful lot to know of many instances where Magistrate have deliberately and in contravention of all law, rewarded the accused to the Police, that they might make the accused 'straight.' Oh! what a world of significance is there in this word 'straight.' Our Thannahs are located at a distance from the Magistrate's Office ostensibly for the purpose of their

being more useful to the people, but really that the cries of the tortured might not reach his ears; many Magistrates believe in the omnipotence of the Police, and they think that the country is sadly in want of some sort of torture for the detection of crime and criminals. We only deplore this perversion of judgment, this unnatural thirst after blood at variance with the instincts of humanity.

‘ Things light or lovely in their acted time,
But now to stern reflection each a crime ;
The withering sense of evil unreveal’d,
Not cankering less because the more conceal’d’

CHAPTER IX.

‘ *Qui-hai*,* hero bearer, bearer,’ asked a rather pompous voice with a long nasal twang.

‘ Here, my lord, your humble servant hero,’ answered a dwarf of a servant, wearing a livery.

‘ Say to the comer that I can’t see him just now,’ was the master’s command.

‘ Very well, my lord,’ was the servant’s reply, and he bowed and retired.

A minute after, and a splendid phaeton drawn by a pair of milk-white horses with plenty of silver for mounting, was seen to glide away from the portico. It was a nobleman’s vehicle, for the servants and the postillions had the livery, and as the former sat in the box, you could see them holding a silver mace. Besides, the nobleman’s escutcheon was painted on either door of the carriage. The portico from underneath which the phaeton glided away appertained to a magnificent two-storeyed house, that commanded an extensive view. A high ground floor, two dozens of large and well aired rooms and a spacious compound were some of the excellencies of this habitation. The garden was laid out with bed of flowers and ever-green shrubs,

* Is any body there ?

and one could discern feminine taste and care in their arrangement. At the southern extremity of the compound there was a large tank of transparent blue adorned with a flight of stairs on each of its four sides. Several tribes of the water-lily vegetated in their favorite element without depreciating its clear purity. On the east side, lay the kitchen, the stables, the poultry yard, servant's quarters, and about the gate, stood the porter's room. In the porch and at each side of the landing, were arranged in pots of all sizes and shapes a rare collection of all varieties of the *cactus*. A pair of buffalo horns was affixed in a life-like posture, over the entrance to the outer hall, and right below the fixture was posted a small placard,

Shot on the 10th March 1851, by A. P.

As you enter the outer hall, your eye encounters a tiger's skin of fabulous size here, a leopard's too there, antelope's horns are stuck up against the walls in endless profusion, wild boar's tusks and alligator's teeth arranged with museum order. In one corner, there are standing guns of all sizes, fowling pieces, in another spears and javelins. In fact the hall presents to you all the accoutrements of a baronial residence of the Norman times.

The owner or rather the occupant of this mansion, was no other than Mr. Anthony Portland, the District Magistrate of Beerbhoom. Portland was of course a member of the Civil Service. His father was an under-writer in the days of Warren Hastings, and had closely identified himself with the policy of that celebrated administrator. So that it is no wonder that at the trial of Raja Nundkumar, he cut a conspicuous figure in the old Supreme Court as presided over by Elijah Impey. Nundkumar was convicted, and the important service rendered by old Portland was reported to the favorable notice of the Hon'ble the Court of Directors, who as a reward to the father, at once appointed the son to be a member of the Civil Service. Portland was also well connected. His mother was a distant relative of the Buckingham family which traces its ancestry from George Villiers, the great favorite of king James I. So that considerably before his time, Portland became a full Magistrate, in supersession of others

who were his seniors in the service. At the date of our narrative, Anthony was in his forty-second year. He was of pretty handsome features, well proportioned limbs, but of an abnormally developed punch, which at times made him rather uncomfortable. He hated the idea of letting his beard or whiskers grow, so right-Bengali-like, he cultivated a pair of moustachio, which by the dint of good manure and careful culture descended to some inches below his chin. With regard to the intellectual man, we know nothing. But we are quite sure that he hated all knowledge, literary or scientific, fact or fiction all alike. His library consisted only of Sporting Magazines and books, or entomological treatises and the like. Subsequent to his coming out from home, he was for a few months in the College of Fort William to learn the native languages, and that is the reason why a torn *Bag-o-bahar** or a soiled *Purush-parikhya*† was on his shelf at all. But Portland was after all a good Bengali scholar, that is to say he considered himself as one. His practice was to speak the Bengali tongue with the natives. Among his countrymen, he was jovial to light-brainedness. But in the midst of the natives, he had schooled himself to a demure reserve in his conversation, an aristocratic hauteur in his deportment and quite a savage in enforcing official discipline. To such of the natives as lorded him, he was a sincere patron, to the plain speaking and open mouthed he was severe and unkind.

Mrs. Portland was a being of a different metal altogether. She pre-eminently belonged to a superior type of nature's aristocracy. Affable, kind and condescending, she carried her radiant smiles into the retired kitchen, and her charity was in the mouth of her menial servants. Was it illness which seized her maid or menial, she was at the sick bedside to watch and pray and minister to the invalid's comforts. Was it want or distress, her purse was wide open to alleviate it.

Unfortunately, Mr. Portland and his good wife were not on the best connubial terms and have not been for some time

* An Urdu Book.

† A Bengali Book.

past. This information we got from an old butler, who actually went to the length of saying that the husband and wife occupied separate apartments. Of course to keep up appearances they would dine together when there were guests in the house, and take their drive in the evening in each other's company. So that at dinner, if their guest would congratulate the husband for having such a good wife, Mr. Portland would be picking up his handkerchief, or if the wife be complemented for having such a jolly good-fellow for a husband, she would cough and look confounded, and remark that the weather was very pleasant.

One morning in cold December, Mr. Portland got up from bed rather late. He sipped his tea and then descended into his study on the ground-floor. He threw himself into a large easy chair at one corner and was leisurely surveying the nipple of a gun, when the footman brought on a silver vase a card, announcing the visit of the Raja of Birkhoom. The Raja had come in that splendid phaeton described at the opening of the present chapter, begging an interview with the lord of his District. He remained in his carriage for nearly an hour, and then when Mr. Portland's servants informed him that their master had come into the study, the Raja sent up his card. On receipt of the card, Portland quietly got up from his easy chair opened one of the venetians in the direction of the carriage, and then resumed his seat. Evidently there was something in the dress of the Rajah, which Portland could not for the life of him bear. In lieu of a turban (the Rajahs' national costume) he had actually on a laced cap, and this was quite sufficient to induce him to decline the visit. So he bawled out for his bearer to intimate to the Rajah that he could not see him, and the Raja had to go back in shame and humiliation. Portland then commenced cleaning the nipple of his gun, and while in the midst of that task, Mrs. Portland entered the study with a newspaper in her hand. She apologised and was about to fall back, when her husband said

‘Don't go away, Augusta,

What have you got there?’

alluding to the newspaper in her hand.

‘Nothing save a fling at you for being unduly intimate with Joe Vyce, the Planter,” answered she.

‘With who?’ asked he in an imperious tone.

‘With Joe Vyce, the planter of Vycepur,’ replied she with an emphasis on the word planter.

‘And shall I weep therefore, Augusta?’ was his cold remark.

‘No, Anthony, you are not sufficiently careful in making your acquaintances, and that is the reason why you are sometimes hauled over the coals. As Magistrate you ought to be just and impartial to all, natives and Europeans. This you forget sometimes and——’ was her mild remonstrance.

‘I suppose you have lots of things to attend to, save my matters. Leave them to me and mind yours,’ was the husband’s reproach.

‘By the way, who was it that came in that splendid phaeton?’ asked she.

‘The Raja of Birbhum. He came to see me and I refused,’ said he.

‘You, refused! There now again! you hav’nt the courtesy of an Englishman. A Raja comes to you, and you decline seeing him.’

‘The fool ought to have known that if I hate any thing on earth, it is the skull cap. In sooth, when I came to the country first, whom should I see, but a sweeper with a cap on, and is it not cogent that I should have a hatred against caps. I don’t like natives to come to me with shoes on, neither. That’s not their nationality, and when they come with shoes, they evidently mean disrespect.’

‘Nonsense, you are quite singular in your views and——’

‘Augusta, leave me to my affairs and be gone. I can’t bear being lectured to.’

Augusta felt greatly insulted, and applying the handkerchief to her eyes found her way into her room to cry aloud.

How unlike the poetical sentiment

‘Two heads in council, two beside the hearth

Two in the tangled business of the world,

Two in the liberal offices of life.’

PUBLIC HEALTH.*

By Kailas Chandra Mukharjee, M. B.

The subject on which I purpose to say a few words this evening is Public Health. The subject is a most important one, but it is so extensive that nothing like justice can be done to it, considering the little time I have at my disposal and the short time you are willing to allow me to read this lecture. I shall therefore endeavour to lay down a few practical rules for the preservation of health, and I shall try to simplify the subject, avoiding scientific technicalities as much as possible. The word hygiene, in its largest sense, signifies rules for the culture of both the mind and the body, and though there is an intimate connection between the two, and the physician has to heal diseases of both, the purely physical part comes strictly within the province of the physician, and the metaphysical within that of the school-master, or the priest. It is admitted by all that the prevention of disease and the prolonging of life, have a far more glorious aim than the treatment of disease when it occurs.

When every other nation in the face of the earth struggled hard with ignorance and barbarity, our Aryan forefathers knew and felt the importance of this subject and framed certain rules for the guidance of the public. Those who have read Manu, Susrata or Bouvat know what these rules are, most of which are still the standards which we cannot deviate from, but there are others which cannot be acted up to at the present moment. The reason of this is obvious. We have attained a civilized and therefore a more or less artificial mode of life, and the desire for imitation has become so uppermost in our minds that old things are neglected and new things are accepted, perhaps without proper judgment. Health is much too neglected by us in the present day, and it would be productive of the most beneficial effects, if my countrymen and especially the physicians of this

country would pay that attention to the subject which it truly deserves.

AIR.

A proper supply of pure air is essential to the preservation of life. By the process of breathing air enters the lungs, the oxygen purifies the blood and the carbonic acid is thrown off during expiration. In order that the air should be pure it ought to be frequently renewed. If the ventilation is not perfect, the carbonic acid, the cutaneous exhalation, and in some cases the products of combustion would accumulate and give use to serious diseases if not death. The over-crowding of the sick is even more dangerous than that of the healthy. The sick require a more abundant supply of pure air, without which the poisonous emanations resulting from their breath and secretions would but aggravate their malady. In order to ensure perfect ventilation in a room, it ought to be provided with a sufficient number of doors and windows; these should be placed opposite to each other if possible, so that the air may enter through the one opening and go out by the opposite one. The doors and windows of a sleeping room should all be opened in the morning, but if the room be a small one, and a large number of individual have to sleep in it, these should all be opened for a few minutes in the middle of night to facilitate the free access of pure air. Distinct beds ought to be allowed for men to sleep on, but if this is not possible, as it is in the majority of cases, the beds should be so adjusted that the breath of one, may not come into direct contact with that of another. Natural ventilation is always going on slowly and imperceptibly. The air which we throw off from our lungs is heated, and so being lighter rises upwards and tries to diffuse itself into the surrounding atmosphere by means of openings in the doors and windows, through which the colder fresh air rushes in to supply its place. In public halls in addition to the doors and windows openings are made high up in the walls or in the roofs of houses to ensure perfect ventilation. In hospitals and barracks artificial means are had recourse to in addition to the natural ones. Various methods and instruments have been used which it would

be tedious to mention, namely, by hot air pipes, revolving wheels, punkahs, &c. For household purposes the fans and punkahs are about the best ventilators we have.

Air is naturally purified in various ways. Trees absorb the carbonic acid of the atmosphere, store up the carbon in their tissues while they throw off the oxygen. Then again noxious gases diffuse themselves into the surrounding atmosphere, and become innocuous by dilution, or are washed down by the rain.

Impurities in air.

The wind lifts up with it particles of sand, wood, clay, charcoal, cotton, lime, iron, or other metals. Various minute living organisms, their ova, the debris of dead creatures, seeds and portions of decaying vegetable matter may also be present in the atmosphere. Gaseous impurities which might have resulted from respiration or combustion from various trades from sewers or graves, may also be present. These gases may be carbonic acid, sulphuretted hydrogen, ammonia, sulphurous, sulphuric or hydrochloric acid gas. It may be well to remark here that the morning air is purer than the same in any other portion of the day, and the village air is purer than the town air. Several methods have been employed for the purification of the air. Any one who has entered the wards of the Medical College Hospital must have seen trays full of charcoal suspended in them. The reason of this is obvious. Charcoal is a very porous material, and has the power of absorbing a large amount of noxious gases, which cannot fail to arise from the sick. Some persons are in the habit of wearing respirators. These being full of charcoal have the power of filtering the air drawn into the lungs by the wearer. Lime, coal tar, and dried earth are purifiers of the air. Various liquids have been used for this purpose, such as carbolic acid, solution of chloride of lime and nitrate of lead. But gaseous purifiers are by far the most important and effective. The gas generated by the burning of sulphur, namely sulphurous acid gas, is a very potent purifier. There are other gases more or less effective, namely, chlorine, nitrous and hydrochloric acid gases, iodine and ammonia. Various diseases have been produced by impure air. Knife

grinders and colliers suffer especially from chest diseases, such as bronchitis, phthisis and pneumonia, and the reason is simple. Particles of coal and of iron are taken into the lungs with the inspired air, and a portion of these become imbedded in the lung tissue, and it is by the irritation produced by the presence of these foreign matters that these diseases are produced. The potters suffer especially from a species of bronchitis known as potters' asthma. Those who work with lead suffer from colic and paralysis, while those who manufacture phosphorus matches suffer from diseases of the gums and lower jaw. Then again, asthma has been produced by inhaling the air of certain gases, while various skin diseases have been caused by the spores of fungi present in the atmosphere. Cholera and malarious fevers have been known to arise from impure air. There are some diseases which may be transmitted from man to man by means of the air; among others may be mentioned, small pox, plague, typhus and typhoid fevers, whooping cough, measles, scarlet and puerperal fevers, erysipelas and hospital gangrene. It is here necessary to draw attention to a prevailing bad custom in our country, which is the source of much mischief. It is well-known that the lying-in-room should be the best room in the house, a room which should be dry clear and spacious. But a Bengali lying-in-room (*Antoor*) is the very reverse. For a narrow, damp, dark and dirty room, in fact the worst room in the house, is generally selected for this purpose. Then again, the foetal appendages, the membranes, and the secretions, are allowed to decompose in this narrow and ill-ventilated room for five days, giving off a most offensive and abominable odour. It is a wonder that diseases of the puerperal state are not more common in our country, than they now are. I am glad to say however that the enlightened classes have begun to appreciate the importance of this subject.

WATER.

I now pass on to the consideration of water. A liberal supply of pure water is essentially necessary for health. It has to serve several purposes, namely, drinking, cooking, bathing, wash-

ing and cleaning. It is calculated that 15 gallons per head per day is the minimum allowance that can be made, but the quantity for the sick ought to be twice or thrice as much. There are various sources from which the water can be supplied. Rain-water is generally the purest, but a permanent supply of it cannot be had. It would be well to collect water during the rainy season to be stored up and used when needed. For this purpose the water issuing from pipes or falling from the roofs of houses should never be collected, but the following method should be adopted. Suspend a bedsheet in the open air during the rains, the four corners of which are attached to four posts fixed for the purpose, with a bit of stone in the middle, and place an earthen or metallic pot below. In this way a large quantity of pure water may be collected, and stored up. Various infusori are liable to be generated in such waters, by keeping them for a long time, and it would be well to filter them before use.

Rain-water is not perfectly pure, as it washes down various impurities suspended in the atmosphere. A more abundant supply of pure water is generally to be had from springs and rivers. The purity of the spring-water is influenced by the nature of the soil through which the spring passes. River-water ought to be purified before use. The great oxidation that it undergoes during its current renders it purer than most well and tank waters. Well water is generally impure, unless the strictest precautions are taken to prevent subsoil soaking, and the passage into it of surface washing during the rains. Tank water is generally impure, for not only is it contaminated by surface washings and the decomposition of weeds and vegetables, but also from the bathing of individuals, and the throwing into it of human excreta. Some plants throw off abundance of oxygen and exercise a remarkable purifying effect on the water. The fact was first pointed out by Dr. Chevers. Some tanks at Calcutta were ordered by Sir Charles Napier to be cleaned, and the result was that the men who drank the water of these tanks with comparative impunity before they had been cleaned, now fell victims to malarious disease. Pipe water is generally pure, but it is liable to be contaminated in its

storage and distribution. Water has to pass through lead pipes, and is liable to be impregnated with lead, or the sewage air may pass through the water and render it more or less unwholesome. Ice water is generally pure; for by freezing a great number of the saline impurities are got rid of. The characteristics of pure water are the following: It should be without smell or taste, transparent, free from suspended matters and be well aerated. Any water that is turbid, giving an offensive smell, with a large amount of solid matter suspended and dissolved, should never be used for drinking purposes.

The impurities in water are the following:—Organic matter both vegetable and animal suspended and dissolved, various noxious gases such as sulphurated hydrogen and ammonia, and various metals such as lime, iron, lead and zinc.

Various methods have been employed for the purification of water. If water is allowed to stand for some time, a great number of its impurities sink to the bottom, and the water is rendered comparatively purer. Then again boiling purifies the water, and this is the reason why cold water that had been boiled is used by native Kobirajes in the treatment of disease. The purification of water by alum and Nimalli is known to all. But charcoal and sand combined would purify water in a most efficient way. The best and cheapest method for domestic purposes is the following:—

On three pieces of wood or bamboo fitted with cross bars so as to form four triangles are placed four earthen pots one above the other. The bottoms of the three upper pots are to be perforated by three small holes to each of which a bundle of fine grasses (khorke) may be attached. The uppermost jar is to contain the water that is to be purified, the second is to be filled with a layer of newly burnt charcoal washed in pure water, the third is to contain a layer of sand well washed, the fourth is to remain empty, and is to act as a reservoir for the purified water. So that the water first passes slowly through a layer of charcoal, and then through a layer of sand before it is used for drinking, and in this way many of the impurities are removed. Certain pre-

cautions are necessary. The mouths of these jars are to be covered with small earthen dishes with a hole in the middle of each, the water ought to fall down in drops, the sand is to be washed every other day, and fresh charcoal ought to be introduced every week. In this way fresh and pure water may be obtained with scarcely any cost. This process of purification is equal to or better than that by the patent carbon filters, which are made much of by the well to-do classes of our community.

Various diseases have been caused by the use of impure water.

Various affections of the alimentary canal, such as dyspepsia, diarrhoea and dysentery frequently result. Cholera and typhoid fever have been known to arise from this source. These may be caused by the drinking of water impregnated with cholera and typhoid excreta, or by the passage into it of sewage air containing these poisons. The excreta may be thrown in the neighbourhood of wells and tanks, and may pollute the water by percolating through the soil, or the clothes saturated with the excreta being washed in them. There is one disease the cause of which is generally overlooked, the production of malarious fever by drinking water. Among others, I would cite two instances, which would prove conclusively that such is the case. Two ships started from a certain place to reach their destination by different routes. The one had an abundant supply of pure water, but the water supply of the other falling short it had to draw water from a marshy place. The result was well marked; of the crew and passengers of the latter some died, and others began to suffer much from malarious disease, while those who were in the other vessel remained comparatively healthy. Then again a sample bottle of water from a marshy place was once reserved by a chemist for chemical examination. His wife mistook it for a bottle of tonic water and drank it. The result was very curious. After the lapse of some hours a fit of shivering ushered in an attack of malarious fever. It is noteworthy that she had enjoyed previous good health, and never had an attack of ague. Worms of various sorts have

been formed in the alimentary canal by the use of bad water. Stones are frequently formed in the human body by the use of water impregnated with lime salt. Then again goitre has been proved to arise from the use of impure water.

A due regulation of the time of drinking, and the quantity drunk would prevent the attack of many diseases. A very frequent use of very cold or of ice water would give rise to various derangements of the stomach in men of our country. Drinking cold water at a draught after a violent exertion before the body had time to cool is so injurious that even death has been known to result. Many dyspeptics would be cured of their disease if they did not drink till two or three hours after their meal, or if they practised the habit of taking a glass of water early in the morning on an empty stomach. Water is not only an indispensable drink, but it is an invaluable medicine. Cases of cholera have been treated and cured by cold water alone. It is by the effort of nature to get rid of the poison by the alimentary canal that vomiting and purging are produced. But nature overdoes the work, for in trying to throw off the poison, the serum or the watery part of the blood draws along with it, so there is urgent thirst, or demand of nature to replenish the water that has been lost. If the patient is allowed to drink copiously, the water is rejected for the first few times it is true, but after a few attempts it is retained, and when once it is retained the water is absorbed, the blood becomes more liquid, and circulates more freely, a secretion of urine takes place, and he gets all right. I can say a good deal on the subject of the prevention and cure of disease by water alone, but such a subject would come more reasonably within the limits of hydropathy than the present lecture.

I proceed to say a few words on Bathing. Bathing is essentially necessary in order to keep the body clean. There are several ways in which this process may be performed. One may take a shower-bath, or wash himself in reservoirs filled with warm or tepid water. But the plunge bath or bathing in rivers and tanks is that adopted by the majority of our countrymen, and a

few remarks on this subject may not be out of place. Bathing ought to be performed in pure water. Cold bathing is very beneficial to health. The first sensation on entering a bath is that of cold, but after a few minutes a sensation of genial warmth spreads all over the body, and directly this takes place, the bath must be quitted and the body rubbed dry. Cold baths give tone and vigor to the body, but a warm bath should only be taken by invalids, a habitual use of which would be apt to relax the tissues. Bathing before a meal is the practice generally followed, but should any necessity for a bath arise after a meal, three or four hours must be allowed to elapse before it is taken. Bathing soon after a violent exertion is productive of the most mischievous effects. Before entering a bath cold water must be applied to the head, and the practice of some of our school boys plunging headlong into tanks from a height can not be too strongly condemned. The same may be said of the practice which some men have of curing cold by pouring a *lota* of hot water over the head while the rest of the body is immersed in cold water. We have seen boys remaining in water for half an hour or even an hour, coming out of the bath exhausted shivering with cold, with a pale and livid surface. But such excesses would produce various diseases. "These are little things" as Helps has said, "and so they are, unless you neglect them." A few words on the practice of (Harir loot). This is the pernicious practice of exposing the woman recently delivered to wet and cold. As soon as she is delivered, she and her child take a bath in cold water, and the mother soon after takes rice previously macerated in water. If this growing evil is checked in time many of the diseases of the puerperal state would be prevented. A few words on the practice of rubbing oil into our body previous to bathing. The practice is a very common one in our country, and I need hardly say that it is a very good one. Oil rubbed into the skin not only makes it moist and supple, but it promotes the secretion from the glands of the skin. It has the power of preventing many skin diseases, and when applied to the head not only keeps the hairs soft and shining, and prevents the

formation of scurf, but stands in the way of their becoming prematurely grey. But oil does not act on the skin alone, a portion of it is absorbed and acts as a nutriment to the system generally. In the treatment of diseases caused by a deficiency of fatty matters in the blood, for example phthisis, the unction of oil may be combined with the internal use of remedies with advantage. Our old Aryan physicians understood the properties and uses of oil better than any nation in the face of the earth. A large amount of oil taken into the stomach would be liable to be followed by indigestion, and hence various medicated oils were used by them in the treatment of diseases. But the simple practice of rubbing oil is, I am sorry to say, sadly neglected by some of our countrymen who have risen high in the scale of modern civilization, for with them soap and pomatum are greater favorites than our poor old oil; but I beg to remind them that some of the ablest European physicians who have come to India have sanctioned and adopted this practice.

Food.

I now pass on to say a few words on food. A sufficient supply of nutritious food is essentially necessary for the preservation of health. The constant waste that is taking place in our tissues requires that they should be renovated, and this cannot take place without a sufficient supply of proper food. The following constituents ought to be present in our food: nitrogenous or albuminous substances, non-nitrogenous substance including starch and sugar, oils and fats, some salt and water. The nitrogenous substances are chiefly of use in the production of force potential and latent, and if the organs require to be stimulated to increased exertion, a larger amount of nitrogenous substance ought to be supplied with the food. The non-nitrogenous substances are chiefly of use in the processes of oxidation and the production of animal heat. Oils and fats are required for the formation and restoration of most tissues. Water and salt are indispensable, for no cell growth can take place without them. It would be well to bear in mind the following preliminary regulations with regard to diet. Before taking a meal the mouth

should be well cleaned. For this purpose we are in the habit of using (*Dantakasta*--*dantun*) and I think this practice is well adapted to our country. Some of our civilized countrymen have in a great measure done away with this inelegant and (to them) dirty habit of using *dantun* and various tooth-powders have been had recourse to. But tooth-powders alone could not suffice. For the powders are apt to get into the intervals between the teeth, and produce unsightly lines, the removal of which necessitates the use of the tooth-brush. It is necessary to mention that the juices of certain plants, such as the Neam, Golancha and Ashaora which are used as *dantun* exercise a remarkable strengthening effect on the gums and teeth, and have the power of checking various diseases of these parts. Then again, the food should be chewed slowly. By slow mastication not only is the food pulverised, and rendered easily assimilatable but a free and abundant secretion of saliva takes place which facilitates the process of digestion. Rest should be taken for a few minutes after a meal. Excessive mental or bodily exercise soon after a meal is most deleterious to health. Then again, the habit of taking food too frequently in too large quantities, and at too long intervals, are all to be avoided. It is a good rule to allow six hours to elapse between each meal. Then again, variety should be introduced into the diet; for a variety of food and cooking enables us to take it in larger quantities, and thus a larger amount of nutriment is introduced into the body. But let us picture to ourselves the case of a Bengali student and see how these rules are sadly neglected. He rises up late in the morning, because he had studied till late in the previous night, and without washing his face and hands, (let it be here remarked that he is so busy with the thought of the approaching examination that he has no time to do so) he sits down to read. After he has read for some time, he washes his face and hands perhaps without a due attention to cleanliness. He then pours a little oil over his head, and either washes in the nearest tank or pours a *lota* of water over his head. Before he has time to rub himself dry, his food is intensely hot, perhaps not well cooked and of inferior quality, is

brought before him. He hastily swallows a few mouthfuls, and then puts on his clothes and hastens to his college or school. It is easy to see that the excessive mental exercise, deficient food, and the neglect of the simplest rules of the health, renders the constitution of most Bengali students weak and sickly. Such men would be the champions of Hindu regeneration, but they themselves can only be the fathers of a weak and degenerate race.

Various diseases are liable to arise from an excess or deficiency of food. Excess of food may cause various affections of the alimentary canal, such as dyspepsia, diarrhoea, dysentery, various diseases of the liver and gout. There is no disease which will not arise from an insufficient supply of food. The body becomes weak and emaciated, and the vigor and vitality of the body being diminished, various diseases will soon get hold of it. I am sorry to say that most of our countrymen, especially the poorer classes, are suffering from chronic starvation, and hence diseases of a low type are so common in our country which require a most supporting and stimulating plan of treatment. Grailey Hewitt has investigated that this chronic starvation is a frequent and potent predisposing cause of disease among the people of England, the lower classes especially. What can be the causes that are in operation to bring about this deplorable state in our country? The systems of these poor men have been weakened by frequent attacks of disease, especially malarious, which renders them unfit for work, though that is the only means of supporting their life. Then again the famine prices in which articles of diet are selling, the taxation, the adulteration of various articles of food, and the large families which they have to support, would only enable them to keep up life with an insufficient and improper supply of food. It would be productive of the most beneficial effects if my professional brethren would bear this state in mind in the treatment of disease, and if my philanthropic countrymen would set their minds to work in this direction, and I am sure any labor that may be spent to remedy this deplorable state will be rewarded by thanksgivings from the millions of India.

I now pass on to the consideration of the various articles of diet.

Rice is the staple article of our food. It is light and perhaps more easily digested than most foods. Rice will disappear from the stomach in one hour, while roast fowl will take four hours. It is rich in starch but poor in nitrogen, fatty matters and salts. Rice in losing its water (Phan) by cooking loses a great amount of its nutritive properties. Then again, Atup rice is more nutritious than Shidha, and this is one of the reasons why better health is enjoyed by Hindu widows. The *dals* being rich in nitrogen supply the deficiency of this ingredient in rice. The *Moog*, *Musoor*, *Colye*, *Chola* and *Arhur* are very nutritious, but are endowed with various degrees of digestibility. The *moog* (*Phaseolus mango*) and the *Musoor* (*Ervum Lens*) are the best *dals* that we have. They are both light and nutritious. *Colye* is rich in albumen, cooling and easily digestible. *Chola* (*Lathyrus Apheca*) and *Arhur* (*Cydhans Cajan*) are somewhat heavy and cannot be easily digested, the latter if taken in large quantities would be apt to cause acidity and diarrhoea. *Khansari* (*Lathyrus sativus*), is the worst of this class, and though used largely by the people of Eastern Bengal may give rise to leprosy and paralysis. Bread is a more substantial article of diet than rice, but it is not so light nor so easily digestible. Fishes are in our country the substitutes for meat. They are a little bit less nutritious than meat, but religious prejudices and pecuniary resources, would prevent most individuals of our country from taking meat habitually. Fishes are lighter and more easily digested than meat, and it is more fitted for weak Hindu stomachs. It would be well if my professional brethren would conform to the manners and customs of our country and in suitable cases prescribe fish broth instead of chicken broth and beef tea. I have myself used this method in many serious cases, and have seen the most beneficial results. Potatoes are very rich in starch and salts, and ought always to form part of our daily food. In Ireland potatoes are the staple article of diet, and the Irish boy will perform the same

archious work if he is promised hot potatoes which a Hindoo boy will do for sweetmeats. Other vegetables are more or less nutritious. They contain a varying amount of nitrogen, fatty matter and salts. Their use has prevented the spread in our country of a disease which once made dreadful ravages among the population of western Europe, namely, scurvy. The practice which we have of using bitter vegetables with our food is a very good one, for not only are some bitters endowed with specific stomatic and febrifuge properties, but most of them are tonics. Tea and coffee have become articles of common use in our country. Taken in small quantities they have a stimulant and restorative action on the nervous system, which is followed by no depression. They also render the system prone to resist the extremes of heat and cold. The effect of coffee on the nervous system is so well marked that one physician has gone so far as to assert that the difference between one man and another lies in the amount of coffee consumed by each. Milk is a most important article of diet. It contains all the ingredients that, without the aid of any other, can support life. Buffalo milk is richest in solids. Goat's milk comes next in order, then Cow's milk, and last of all Ass's milk which is poorest in solids, but rich in lactine. Butter contains casein and fat, but the purposes of fat are served in our country by *ghee* and oil.

The practice which we have of chewing betel (Pan) after a meal is not a bad one. The pan leaves are nutritive, the spices remove the feter (*i.e.*, bad smell) of the mouth, the nuts are nice remedies for worms, so much so that I have read of a case treated in England in which two drachms of the powder caused the expulsion of seventeen long round worms. Taken too frequently, they would lessen appetite and promote indigestion, for the nuts can never be digested. A few words on some of the principal fruits. Mangoes are very nutritious and laxative. Bael a nice food and a medicine, alike for those suffering from habitual costiveness or looseness of the bowels. Cocoaunt serves most important purposes, the water is very cooling and nutritious, and the pulp in the earliar stages of its development contains

abundance of albumen, which in the later stages is replaced by fatty matters. The cocoanut milk on account of its containing a large quantity of fatty matters, may be used with great benefit in the treatment of wasting diseases such as phthisis. Pomegranate and pine apple are cooling and nutritious, and the root bark of the one and the juice of the leaves of the other are excellent remedies for worms. Cucumbers are generally indigestible. Guavas are rich but heavy, and the seeds are extremely indigestible. Papaye is a nice fruit, cooling and laxative. Blackberries are nice stomachics, but dates are heavy. *Apples* and jack fruits are very nutritious, but taken in large quantities they would upset the stomach. Lime juice is cooling stomachic, and antiscorbutic. Plantains are very nutritious. They contain a large amount of nitrogenous substance, sugar and salts. A frequent use of them would be apt to cause worms, and hence good practice we have of taking a little common salt with the plantains, salt having the power of checking the growth of worms.

It is now my painful duty to say a few words on Alcohol, and if my remarks are strong, I hope they would not be construed in any other sense than as arising from a sincere desire to remedy the various evils that have been brought upon our country by the immoderate use of alcoholic drinks. Alcohol is essentially necessary for various chemical, pharmacæutical and pathological purposes. It is also an excellent remedy in the treatment of disease. It has the power of supporting life when the vital powers are fast ebbing away, it is a nice stimulant and restorative. Wine taken by invalids in minute quantities would promote their appetite, flesh, strength and vigor, but it is from the quantity consumed by healthy individuals that so much mischief has resulted. I do not think alcohol is needed by a man enjoying perfect health; for what is the use of stimulating all the organs to act, when they are already doing their work smoothly and efficiently. What is the necessity for continually whipping and spurring a horse, when he is already running with all his might. He may run for two or three hours or more, it is

true, but then a point is arrived at when he must fall and perish. Exactly the same state of things occurs in a man's constitution. He may go on taking stimulants till a point is reached, when the equilibrium of the system is upset, and he will fall a victim to disease from which there can be no recovery. The words of Samuel Warren in his *Diary of a Late Physician* are very applicable here. The philosopher says to the doctor "what is the use of stimulants in medicine, doctor? do they not indicate a morbid sluggishness of the parts to which they are applied?" It has been said that a moderate use of wine is not injurious to health, but I say there is no boundary line between moderation and excess. One unaccustomed to the use of wine would die from the use of a quantity of wine which would not much affect a habitual toper. Then again drunkards consume such large quantities at a sitting that they would certainly have been poisoned had not nature stepped in to aid them by rejecting them by vomiting. The mischief done by small quantities cannot be said to be nothing, because it is not palpable. The constitution is undermined, and when a man falls a victim to a disease which calls forth all his vital energies, he sinks, because he has not the strength to struggle with the disease. Nature is a strict accountant, and will repay with interest any excesses that may be committed. Excesses interfere with the reserve which a man has to fall back upon in cases of emergency, and he may therefore succumb to a disease which a more elastic constitution would easily recover from. It has been said that wine ought to be used in cold countries to preserve their warmth. I say that food and warm clothing are the best preservers of animal heat, and alcoholic auxiliaries are not needed, for it is a known fact that those who do not drink can bear the extremes of heat and cold better than those who do, and teetotallers in cold climates have attained greater longevity than those using ardent spirits. The use of wine would enable us to bear fatigue and privations better, is another argument put forward. I say, it has been distinctly proved by observation and experiment that those who totally abstain from ardent liquors can bear fatigue and privations better than those who indulge in it. Then,

again, the common belief which men have that wines have a specific property of preventing an attack of malarious fever is utterly unfounded ; on the other hand excessive drinking would make the system more prone to catch the disease. I now go on to say a few words on the diseases that are commonly produced in our country by the abuse of wine. Various diseases of the liver, such as inflammation, abscess &c., frequently result from the use of wine. The reason of this is obvious. The route taken by wine and that by ordinary food is different. Alcohol when taken into the stomach is absorbed directly by the blood vessels, and so having to pass through the liver, this organ is the one to bear the burnt of the mischief ; but ordinary food takes a more circuitous route, which it would be tedious to mention. Various diseases of the alimentary canal such as diarrhoea, dyspepsia, dysentery and various diseases of the brain such as epilepsy apoplexy frequently result from this pernicious habit. Then again, sunstroke is so common among the European sailors in the summer season that the cells of the Medical College Hospital become crowded with cases, and these are the class of men most addicted to drinking. We see the industrious native husbandman tilling his land in the summer season when the sun is in the meridian, and yet he seldom gets sunstroke. Wine has so much upset the equilibrium of circulation in the brain of the European sailor that he succumbs to the disease, while the native husbandman with a weaker frame escapes. I read in the *Lancet* the other day an article headed "Temperance," the purport of which is the following. In England wine is used by our countrymen because it gives their nerves a flip up, but they have radically degenerated very considerably as regards eyesight, which is proved by the increasing demand for spectacles which are used by some, out of mere fashion, but by others from absolute necessity. The lunacy statistics are yet more startling. There are at present in Great Britain more than 47,000 lunatics, and it is easy to see that wine had a good deal to do with the mischief.

Various diseases of the kidneys, heart, lungs and other organs, have been caused by the immoderate use of alcohol ; in short

there is no disease which will not either be directly caused or predisposed to by it, and hence Dickinson has very aptly styled alcohol as the very 'genius of degeneration.'

It would be productive of the best effects if my professional brethren would use great caution in prescribing wine for invalids, for cases have occurred in which men have become habitual toppers by gradually increasing the dose of wine originally prescribed to them by doctors. I quote the words of Professor Parkes with regard to alcohol which are very applicable here. "A great evil is growing up in India which now could be checked, but which we shall be powerless to meet in a few years. The Hindus formerly the most temperate of races are rapidly becoming addicted to drink. This is said to be owing to the regulations of Government permitting and even encouraging the sale of spirits, although alcoholic liquors form no part of the ordinary food of the people, and therefore their prohibition is not difficult, and partly from the bad example of the Europeans in India, who as the dominant race are impressing more and more the nations whom they control. It seems a matter which our statesmen may well look into, for it involves the happiness of many nations."

THE MONTH.

The Senate of the Bombay University has decided that Jewish History should be excluded from the list of historical studies prescribed for the graduates of that University. We learn further that, with the exception of two clergymen, all the members of the Senate were unanimous in the exclusion. Why is such hostility shown to poor Jewish History? In former days the Jews were persecuted in every country in Europe; and now their History is persecuted by learned associations. We suspect the true cause of this jealousy against Jewish History is want of belief in revealed and supernatural religion. It cannot be

denied, however, that Jewish History has exercised greater influence on the destinies of the world, especially of the modern European world, than any other history, the Greek and Roman histories not excepted. Europe is to-day what it is, chiefly because of Christianity, that is to say, because of Jewish History in its widest sense. And the study of this influential history is proscribed by the Bombay University. Besides, allusions to characters of Jewish History occur in nine-tenths of the literature of England. How are these allusions to be understood by the educated youth of Bombay? No man can be called a well educated man who is thoroughly ignorant of Jewish History; and the reason is, because such a man will not be able thoroughly to understand a vast deal of English literature. The Bombay University has by its act shown zeal not only against revealed religion, but against thorough and liberal education.

* Some of our countrymen regard it a matter of "national congratulation" that Pandit Iswar Chandra Vidyasagar has been made a Companion of the Order of the Indian Empire. We don't look upon it as a matter of congratulation at all; neither, we are persuaded, does the learned and public-spirited Pandit himself think that a signal honour has been conferred upon him. When we remember the principle on which this distinction and such-like distinctions are conferred, and the persons on whom they are generally conferred, we do not see that much honour has been done to the Pandit. The Pandit must feel it awkward to find himself in such an odd and heterogeneous company. The only thing which the fact proves is, that in the distribution of its honours and distinctions the Government is not always wrong, and that sometimes it honours persons who really deserve to be honoured.

The Brahmos (of the Brahmo Samaj of India, are expecting to engage this year in a great war, for which they are making mighty preparations. Mobilization is going on apace; the soldiers

are being constantly drilled ; Sniders and Armstrongs are being carefully looked after ; siege trains and gun batteries are getting ready ; ammunition is being housed in go-downs ; pontoon bridges are in the course of construction :—altogether, the sound and din that is constantly heard in their camp betokens the outburst of terrible warfare. God only knows what the consequences of this dreadful war will be ; we only trust, the non-combative portion of the population, like ourselves, will not suffer serious damage either in person or in property. Our readers may think we are joking. Not a bit of it. We are dreadfully serious and apprehensive. Just listen to what the *Indian Mirror* (Sunday edition) of the 4th instant says :—"In the midst of the doubt and unbelief of the day it pleased God to prepare a band of soldiers who were to fight His battles. The last year was a period of continued drill and preparation. The Divine Commander called His soldiers in order that they might fight the battles of faith and truth, love and hope. The missionary expedition was the foretaste of what was to follow. It has given our soldiers a knowledge of the laws of warfare, and now that a new year is upon them, they are merely waiting for the Divine Command which is to urge them to battle. What then is our actual position ? The present year must see real battles fought and impregnable strong-holds of idolatry, unbelief and sin conquered and annexed. The approaching anniversary will give the signal for warfare, and then let the enemies of God expect to be fairly attacked in their strongholds." Gentle reader, is there not just cause for alarm ? The soldiers are not only veterans, for last year they obtained "a knowledge of the laws of warfare ;" but they are to be led into the field by the "Divine Commander" himself : and, oh, terrible to think ! they are quite ready, merely "waiting for the Divine Command." And to our horror we are told that the "approaching anniversary will give the signal for warfare." And when is that anniversary ? It will take place, we are told in another column, on the 24th January. A few days more, and the dogs of war will be let loose ! Let Hindus, Muhammadans and Christians prepare.

themselves against that awful and terrible day, for on that day the Brahmos will proclaim a *Jehad*.

In this great war which is to come upon us so soon, "real battles" will be fought—not sham fights, no painted warfare, this—but real battles in which gun-powder and the cold steel will have free scope. In this war too the impossible will become practicable,—“impregnable strongholds” will be “conquered;” and not only conquered but “annexed,”—just as the Germans annexed Alsace and Lorraine. And what is to be the watch-word in this great warfare? Just listen:—“Brahmos, our watch-word is very simple this year; it is only this—India’s Mother! We shall preach no other creed, fight no other battle. Let India hear and believe the words of her Mother!” Just as recently the Afghans rushed upon our troops at Sherepore with the sound of *Allah-il-Allah*! so the Brahmo soldiers will rush to battle with the war-cry “India’s Mother!” on their lips. But who is this Mother of India? India herself is called “Mother” in the vernacular of every native of India. If India be the Mother of all Brahmos—as she is the Mother of us all, natives of India,—then India’s Mother must be their grand-mother. But we can hardly suppose that they propose to rush to battle with the name of their grand-mother on their lips. “India’s Mother,” then, must have some other meaning. Does the phrase mean God? If so, why call Him *India’s Mother*? Is He not the Father of the *whole Universe*? But it may be said that God is called India’s Mother, because India is more especially favoured by God than any other country in the world, just as God is called in the Hebrew Scriptures the God of Abraham, of Isaac, and of Jacob. But however palatable this view of India may be to the orthodox Hindu, who looks upon India as the holiest country in the world, it can hardly be held by the Brahmo with whom the popular religion of India is an abomination, and against which he hopes to wage a deadly and successful war. India can scarcely be called the pet country of the Almighty, since, though

physically beautiful, it is deformed, politically, civilly, socially, morally and religiously.

Says the *Brahmo Public Opinion*—"Last Sunday the third annual *Sradha* ceremony of Mr. D. M. Das's deceased wife was held at his house at Bhowanipore. Pandit S. N. Sastri conducted the service." We did not know that Brahmos, and especially those of the Sadharan Samaj, performed the *Sradha* ceremonies of their deceased relatives. Is the celebration any thing like that of orthodox Hindus? What, we wonder, was the nature of the service conducted by the learned Pandit? The rest of the world celebrate birth-days, but the Sadharan Brahmos imitating Comtists, celebrate death-days.

A correspondent of one of the morning papers gives the substance of a lecture delivered at the Allahabad Institute by Col. Olcott, President of the Theosophical Society. The lecturer contrasted the degraded state of modern India with its high and palmy state in ancient times. "It was from India that science was carried to other countries. It was from this glorious land that the Stoic philosophy and the philosophy of Aristotle was brought to Europe." What proofs does the theosophical Colonel bring for establishing such sweeping assertions? "Here the speaker said that he could adduce many proofs to establish these facts, but he would not enter into them just now." No, he would not enter into the proofs *just now*, it is inconvenient to do so; he would bring them forward at a more convenient season, at a more favourable opportunity—say, at the Greek kalends. In the meantime the gallant Colonel has served his purpose, which is to flatter the educated natives of India. Speaking of the present degraded state of India, he said—"Had not Aryan blood still run in his veins, he would not have so much felt for India, and his heart would not have bled so much for the grievances of his land." Oh, how affecting! It is only because there are some drops of Aryan blood in his veins that he is

distressed at the troubles of his brother Aryans; if the Hindus had been of the Shemitic or of the Turanian stock, his heart would not have bled for them; and yet shortly before he had called himself the "friend of humanity," which being interpreted is, Aryan humanity. The gushing Colonel's heart bleeds at the grievances of India! Oh, what a sweet, sympathizing heart the Colonel possesses! As an officer of the army of the United States, the gallant Colonel must have, in the course of the late Civil War, shed the blood of many of his own countrymen; and he now makes some amends for his past blood-shedding by making his heart shed tears of blood at the sight of the distresses of poor, unhappy India! But this is not all. "He would not like to be treated by his Indian friends as a foreigner come from a foreign country. He would prefer to be called a Hindu if they would not object to his being so called." Oh, what great condescension in a gallant Colonel of the army of the United States! "When the Hindus believe in the doctrine of the transmigration of the soul, who could say that he might not have been a Hindu in any of his past lives?" This is really charming! "Who could say?" Certainly, none. But seriously, we warn Col. Olcott not to delude himself with the idea that the educated natives of India can be imposed upon by such transparent hocus-pocus tricks, which he has no doubt learnt from an intense study of the hieroglyphics of Egypt.

A gentleman of the Sadharan Brahmo Samaj delivered recently a discourse in the hall of the "Calcutta Congregation," so the *Brahmo Public Opinion* tells us, in which he made the following remark amongst other remarks:—"The Brahmo Samaj is not only a truth-preaching body, but it is the embodiment of a divine power for lifting up those who come under its sway; in other words it is a lifting power in the hands of Providence for the salvation of our souls. This is the Church. The missionaries, properly speaking, should not only be preachers of new truths, but they should be carriers of this saving power. They

are to form the channel through which this divine energy is to flow from the body to each individual member, and to all outsiders. Direct contact and personal intercourse are better calculated to convey this power; hence the necessity of a body of devoted workers who will carry the spirit of the whole body in themselves." Brahmos seem to be wonderful mimics. They have appropriated to themselves the entire nomenclature of Christian theology. They have got a Church; they have got missionaries. They have got a liturgy; and they now threaten to have a priesthood, after the pattern of the seven-hilled city, who should be to the laity the channels of divine grace. This will naturally bring on Apostolical Succession and the rest of it. Father Lafont, S. J., and Father Luke Rivington of the Cowley Fathers, are persons likely to render material help to the Sadharan Brahmos on these points, and the Brahmos should lose no time in consulting them.

The irrepressible Mr. Dall, the American Brahmo, seems to be a diligent enquirer after the *locus standi* of things. The other day he astonished the good people of Bangalore by lecturing to them on the very intelligible question—"Where is India?" We did not exactly catch his reply to the important question, but we have a vague notion that he said India had gone to bed, as he talked of the "mellow repose of India." And now he asks, in the columns of a religious weekly paper, the astounding question—"Where is the thumb?" Here are Mr. Dall's own words:—"Thus has God divided Man into men,—as the hand into fingers,—that it might be more helpful to itself,—and in the fulness of time unite and grasp His hitherto divided purposes as one inheritance; one destiny;—for one humanity. We have the four fingers, it is true; but where is the thumb, the general utilizer and waiter of them all? Who shall discover, who shall develop the power of the thumb? What race shall stand for it? Time only can tell." Certainly, time only can tell what nation will get the thumb. But in the meantime it is not clear whether by "the

purposely made it short that it might be conveniently introduced into schools. It is a pity the notes and the dedication are in English, as the author writes Sanskrit a great deal better than English.



THE BENGAL MAGAZINE.

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THE BENGAL PEASANT.

CHAPTER I.

Introduction.

(We publish below the first of a series of papers on "The Bengal Peasant." It is from the pen of a distinguished member of the Subordinate Judicial Service. To the same pen we are indebted for the novelette, Rambhadra ; or the Mofussil Hakim. —*Editor, B. M.*)

In the whole range of social polity, nothing occupies the attention of the administrator and the philanthropist so much as the condition of the poor. In England, Committees of the House of Commons perpetually sit to investigate the condition of the working classes, with a view to its amelioration. On the continent, similar philanthropic endeavours have been made, with what success we do not exactly know. But though complete success has not followed the track of these endeavours, and though the condition of the working classes may already be a slur on the existing civilization of Europe, it cannot be denied that the enquiries instituted from time to time have revealed countless phenomena which under any other circumstance would not have seen the light of day. We know, for instance, how much of the poverty of those classes is attributable to ignorance,—how much to climatic influences,—how much to ancient traditional causes, and last though not least, to economical considerations. I do not mean to say that the enquiries were exhaustive or at all

adequate to the gravity of the subject. The difficulty of collecting statistics has invariably been felt; so as to partially damp the spirit of earnest enquiry. Other circumstances have retarded to a great extent its progress and success. Race prejudices, caste prejudices, individual prejudices, have more or less sullied the impartiality of the enquirers themselves, so that when they looked at a particular phenomenon in the pauper-organism, so to speak, it was with jaundiced eyes and perverted judgment they looked.

The practical good which has emanated in Europe from an examination of the condition of the poor is multifarious in its nature. Private charity has freely flowed in all directions. Schools and hospitals and poor-houses have greatly multiplied. Poor rates are levied under statutory compulsion, great land-holders and great capitalists have been taught greater forbearance in the matter of their demands. Emigration has been utilized as a safety valve in thinning the ranks of the poor. Work-houses have been started to keep the poor engaged. Religion has been brought to bear her benign influence on their feelings. These and a score of other expedients have been tried in England, her ministers are always planning to increase the number of the expedients to ensure better results. But notwithstanding all the continuous and earnest endeavours in improving the condition of the poor, the startling fact remains that the English pauper is about the poorest in the world. If what chroniclers report be authentic information, there is no country where fabulous wealth and sybaritic luxury exist side by side with the roughest squalor, direst want and most abject poverty. We have heard of hundreds of cases where for want of a habitation, the poor were the inmates of gutters, or were indiscriminately poured together in a sorry garret with the young and old of the two sexes in contravention of all rules of propriety and decorum. We have heard of instances where they have actually lived upon offals of dead animals and the house-sweepings to satisfy nature's cravings. These may be exceptional cases, but their number is quite sufficient to drive us to the conclusion, that the efforts that have been made to ameliorate the condition of the poor have

not dived deep into human misery in all its diversified phases and aspects, and if much has been done, much remains to be done.

We have started with these premises for instituting a rational analogy between the condition of the English pauper and that of his Indian brother. In England poverty seems to be confined to the working classes alone, but here it knows no such restriction. It affects the manufacturing and the agricultural classes, and singularly enough, has of late affected middle classes also. The poverty of each may not be the same and may not be so great as in England, but its existence admits not of the least doubt. For instance, the poorest Bengal peasant has a strip of land which he can call his home. His means are not so much straitened as to force him to live on the carcass of animals or street sweepings, or to tolerate the idea of the indiscriminate housing of members of the two sexes.

In this country, the occurrence of certain events in rapid succession of late deeply modifying the condition of the poor, has induced our rulers to devote their anxious thought to the matter, and an earnest enquiry has been set on foot to determine the causes which are working upon the pauper organism. Hitherto the Executive thought that, if he repressed or punished crime with the aid of the Penal Code, his mission was amply fulfilled. Our fiscal officers thought their duty sufficiently discharged, if the Receipts under the several heads of revenue expanded with greater elasticity than what it did in previous years. And Government in reviewing the acts of its officers bestowed its encomium or censure according as those objects were attained or frustrated.

The Orrissa Famine, the Epidemic Fever in Bengal, the Agrarian Disturbances in East Bengal, and the Dekhan Riots have been more or less the occasions, so to speak, which called forth an investigation into the causes of poverty. Various were the causes assigned, and various were the remedies suggested. It would certainly be premature now to canvas the nature of these causes and the appropriateness of the remedies proposed. We reserve that task till we have described the actual extent of poverty prevailing.

In Bengal to which alone our experience is principally confined, poverty exists among—Firstly, the middle classes, and Secondly, the mass. We propose to take up the first at the commencement.

It may sound paradoxical that poverty and respectability should be associated together. But in this country such is the fact. In this respect, our native ideas of respectability are quite distinct from foreign ones. In Europe, barring exceptions of course, social respectability more or less hinges on the possession of wealth, and wealth alone. Here, wealth inappreciably affects a man's respectability. With us respectability is the product of certain social ideas of a peculiar character. It is intimately connected with the caste-system. It is sometimes the effect of a man's avocation in life. There are the respectable Brahmin beggar and the wealthy banker or wine-selling classes of less caste-respectability. Whatever our national detractors may say, it is undisputed that our primordial ideas of respectability were essentially based upon the possession or absence of learning. The ancient civilization of our country transformed the Brahmin into a divine being on account of his intellectual superiority and in this respect it is in perfect harmony with the spirit of modern civilization which would give precedence to the speculative classes.

However rational was the policy of the archaic civilization of the land to accord the highest place in the scale of social respectability to the intellectual or speculative classes, it cannot be denied that of late our social organism has been subject to the action of certain economical laws, the tendency of which is to produce a divergence between learning and respectability. In times gone by, under the indigenous system, learning was sufficiently encouraged by the grant of lands rent-free that rendered the professors of learning unmindful of working with the sweat of their brow for their daily bread. This practice has ceased to be in vogue now. On the contrary, the great ambition of our landed proprietors is to divest learning of the grants which she had been in quiet possession of for a great length of time.

But this is merely an example. It is not the ancient speculative classes alone that have thus suffered. Other classes have suffered and are hourly suffering. They have fallen down from a state of affluence to one of comparative need, and though they may keep a decent and genteel appearance nothing is clearer than that want is preying on their internal constitution. •

It is certainly an interesting task to enquire and determine the cause or causes which are at work in producing this state of things. It would be hopeless to attempt at exhausting the entire causal phenomena, but some of them must have obtruded themselves upon the attention of even the most superficial of observers.

I. Nothing has so materially affected the middle classes as the increase of prices. This is a subject so vast that it is simply impossible to give a complete analysis of its action on society in all its possible phases and under all possible conditions. We can only advert to it in one categorical statement. The effect of the rise of prices has been to render living dearer than heretofore. In some cases the family of a middle class man live from hand to mouth if not actually suffer from actual privation.

II. The growth of fine ideas as to living is another of those social causes, to which the middle classes have fallen victims. European civilization has imported with it ideas of ease and luxury, which in former times middle classes were wholly ignorant of. At one time their wants were confined to the useful and the necessary, now the fine and ornamental have been added to them. We do not blame the classes themselves for harbouring this almost sinful desire—a desire that is indicative of sure ruin. It is but the effect of a pernicious social environment, which they feel wholly incapable of shaking off.

III. The primitive ideas regarding social honour are a stumbling block in the way of their attaining a higher economical state. Constituted as native society was, and to some extent is, at the present day, every body cannot accept any and every avocation in life however lucrative it may be. To betake to any and every avocation implies loss of social prestige and social degradation. It redounds to the extinction of the glory of one's ances-

tors. Far better it is for him to stick to the profession of his ancestors, however crowded it may be, and preserve their name than chalk out a new one for himself to the detriment of his caste respectability. The consequence is, that there are more in the field than work to ensure a sufficient remuneration. It is a good sign of the times that this pernicious custom is being broken through, by the action of education and the pressure of economical rules. If we are not misinformed, Brahmin's sons have become sellers of boots and shoes, dealers in hides and horns. Brahmins are fast betaking themselves to appointments which their ancestors viewed as reserved for the lowest of the low. We have Brahmins doing the work of a cook or menial servant. In the same manner with the members of other castes or classes. It is to be hoped that with the progress of civilization, there would ensue a complete re-adjustment of the various callings and professions in perfect unison with the old rule of supply and demand.

• Having said so much about the middle classes, we proceed to the second great head of our subject. It has been stated elsewhere that in England poverty greatly exists among the working classes. That is not exactly the case here, and the difference is to be ascribed to the respective callings pursued here and there by the masses. England is perpetually after commercial industry. India is wholly agricultural. Let England's commerce stagnate, and the poor would die of starvation and want. In India let but a bad season set in, and famine would stare the peasantry in the face followed by the direst consequences. But the analogy between the English poor and the Indian peasant does not stop here. In England with the progress of science and the useful arts, new callings and new industries are every day being created, and the sphere of popular work is being thereby constantly augmented. In India, popular energies find no such wide field for display. But while the English poor have decidedly an increased advantage so far as the finding of work is concerned, their necessities of life are considerably more numerous than what the Indian peasant may dream of. This difference is due to climatic causes and peculiar social idiosyncracies. An

English workman but for the climate of his country, would never taste any animal food or any ardent drink except as luxuries. To protect his frame from winter's blast, he must put on warm clothing. These are necessary for the preservation of his life, whereas with his Indian brother they are superfluities which can easily be dispensed with. The English peasant finds the maintenance of his family to be much more expensive than the Bengali, and those re-unions without which no society can get on are costlier in England than in India.

So that analogically considered, the Indian peasant has certain advantages which the English workman has not, and *vice versa*. When there is such radical difference in the organization of the poor of the two countries, it is a great mistake to view Indian poverty through English spectacles, and the mistake reaches its climax when we apply English tests for alleviating its rigour.

Barring exceptional cases of distress confined to the working classes in our towns, and want among certain middle classes, I may state as a general proposition that poverty and agricultural industry are considerably allied in this country. This will be illustrated in the following pages where we propose to take a bird's-eye view of peasant life.

In the Lower Provinces peasants are generally divided into two classes, the *Satwan* or capable, and the *Natwan* or incapable. The criterion at the root of this classification is the ease or otherwise with which they respectively pay the rent to the Zemindar. Unless regulated by the terms of a contract in writing, rent is payable after the crops grown by rotation are harvested and by instalments. The first instalment embracing one half of the entire rent is payable in *Assin* (September and October,) after the *Bhudoï* or early paddy crop is harvested; the second is due in *Maugh* (January and February) when the *Amun* or late paddy crop is cut; and the last after the expiration of the Bengali year when the *rubi* (pulse, oil-seed &c.) and the sugar-cane crops are cut. This is the usage pervading the entire length and breadth of the country, and it commends itself to our understanding as the indigenous method of payment. Of late, it has

become fashionable with particular landholders to inaugurate a new custom in the matter of payment of rent, *viz.*, to claim rent by monthly or quarterly instalments. But whether the instalment be monthly or quarterly or simultaneous with the harvesting of crops, if the peasant pays rent regularly and punctually he is called a '*Satwan*.' But the idea of '*Satwan*' is much more comprehensive than what the punctual payment of *rent* would convey. It comprehends the punctual payment of any illegal cesses and fines which the landlord may impose. These are styled '*abwabs*' *mathot* or *chanda*. If the landlord's son is to be married or his mother's funeral ceremony to be celebrated, in the matter of the expenditure the landlord re-imburses himself by raising a subscription from his tenantry all round. It is a certain rate per each rupee of rent which they pay, and the payment of the cess is made the condition precedent to that of rent. Sometimes the levy of the cesses is attended with compulsion either physical or moral. The tenant is dragged from his home and thrown into confinement till he submits. Where physical compulsion is impossible, the landlord invents a great many artifices to worry and harass him. He is subjected to endless litigation, in the shape of claim to an enhancement of his rent,—to an action in ejectment and the recovery of rents by monthly instalments. But this is not all. His cattle are maliciously made over to the nearest pound, and other people are induced to sue him for damages for letting them to trespass on their lands and injure their crops. Probably the Criminal Court is set into motion to have the refractory tenant taken in as a vagabond not having any ostensible means of living.

The *natwans* or incapables are those who are habitually in arrears, and who have not the wherewith for the payment of the illegal cesses imposed. It is from this class that the poor are chiefly recruited.

PUBLIC HEALTH.

By Kailas Chandra Mukharjca, M. B.

(Concluded from page 237.)

There are various conditions of the soil which can affect health. Besides its geological formation and chemical composition, a large amount of air and water is present in it. If by the setting in of the rains there is a rise in the level of the sub-soil water, and of a large amount of organic matter is present in the soil, the emanations from it would give rise to many diseases such as cholera, fever and dysentery. A damp soil alone would give rise to catarrhs and rheumatism. Then again, cases of swelling of the feet and ankles which occurred in this place last year were caused mostly by emanations from a damp soil and exposure to wet and cold.

A soil becomes more or less healthy by its conformation, elevation and the vegetation covering it. Large trees should be removed with caution, for in the hot season they cool the ground, and in the cold they shelter from chilling winds. A belt of trees especially Neem would be a bulwark against malaria. Brushwood is generally injurious. Grasses cool the ground and should not be removed without cause.

No time should be allowed to elapse in responding to the calls of nature. Various diseases of the kidneys have been known to arise from delayed micturition, while various diseases of the bowels and even leprosy may be caused by delay in emptying the bowels. Straining at stool is very injurious, and may cause piles, hernia and apoplexy. A thorough removal of excreta would prevent many diseases which must inevitably arise if they are allowed to accumulate and decompose. The following rules with regard to the removal of excreta have been laid down by Manu. Ordinary individuals were told to defecate at a great distance from the house, where a hole is to be dug in the earth, and after the bowels have been opened, the excreta are to

be covered with a layer of dry earth. It would be well to mark the benefit of this rule, for by this process not only is excellent manure afforded to the soil, but the great deodorizer, earth, prevents the putrid emanations. Then again latrines were told to be erected on the south-west corner of the house, a direction from which the wind can seldom blow and be disagreeable to the inmates of the house. In this place the excreta are taken away by *mathurs* and buried in the soil. This process is the best, for the excreta are removed, and excellent manure is afforded to the soil. In large towns, such as Calcutta, this system would not work. In such places the excreta are washed down by water and make their way to large drains, where they are disposed of in various ways which it is needless to mention.

A due amount of physical exercise imparts flesh, strength and vigor to the body. It sharpens the appetite and facilitates the functions of various organs of the body. A deficiency of exercise is apt to make the body dull and languid, while immoderate exercise will be followed by exhaustion. The Bengalis have been spoken of as an intelligent but physically weak nation. We cultivate the mind but we neglect the body, nay, we cultivate the mind at the expense of the body. Spencer in his work on Education has pointed out that mental and physical exercise must go hand in hand, and it is by the harmonious co-operation of the two that the best results are produced. The intimate connection between the body and the mind is such that various diseases of the body weaken the mind, and it is well known that mental emotions, such as excessive grief, weaken the body. But this rule is sadly neglected by our countrymen: a child before he reaches the age of four and before he can articulate with distinctness is sent to the *Patsala*. He is ill fed, and before he reaches the age of eight, is debarred from all exercises, and surrounded by a host of private tutors. What is the result? Before he reaches the age of 25 years, he becomes either an idiot, or a sickly philosopher.

Various sorts of exercises may be taken. The introduction of gymnastics into our schools by Sir George Campbell has

elevated the physical condition of our school boys very considerably; and I think this practice will bear golden fruit in time. Riding has also been introduced into the Civil Service class, but in a country where the motto is "keep aloof a hundred cubits from the horse, and a thousand cubits from the elephant," nothing can be done for riding as a habitual exercise. Practising with wooden rollers expands the chest, and adds strength to the muscles of the arm and hand. Swimming is a nice exercise, for by it all the muscles are brought into play. But the best and most peaceful exercise is walking.

"Nature's sweet restorer, balmy sleep" is required by all. Six to eight hours ought to be devoted to sleep. The habit of sleeping by day especially in the cold season is injurious to health. But those who have to work hard in the night, especially in the summer season when the nights are short, sleeping for one or two hours in the day would freshen the body. The habit which most men have of sleeping in the open air in the summer season is very injurious to health. Then the practice of keeping plants near bed rooms, or that of sleeping under trees in the night ought to be avoided.

Our *Dhoti Chudder and Pirhan* are well fitted for us, innocent and peaceful inhabitants that we are. The white color is the best for our dress, and the texture being light, free exhalation from the skin can take place. In the cold season the alterations in our dress are about the best that can be made. The dress of our females is too loose, and requires some alteration. One who has entered the Town Hall will have seen Bengalis clad in all sorts of fantastical dresses, so that it would be impossible to distinguish them from Christians, Mahomedans or Armenians. It is very desirable that an uniform national dress should be adopted by us.

The national custom which we have of burning the dead is a very good one, but care must be taken not to expose ourselves to the gases generated in this process. The air of graves and church-yards is the prolific cause of disease, in England and other civilized countries. In some places in England there is

literally no place for more graves, and we shall hail the day when our old practice of burning the dead will be adopted by the civilised nations of Western Europe.

One word with regard to marriage. The practice of early marriage which is prevalent in our country is productive of much mischief. It would be well to bear in mind, however, that puberty is arrived at by Hindu girls at an earlier age than by the European. The practice which the Mahomedans have, but which our fore-fathers wisely discarded, of marrying near relatives or of "breeding in and in" is productive of the most baneful effects.

Climate is a rather complicated subject. The various conditions of the air, such as its humidity, temperature, pressure, movement and velocity, and the various conditions of the soil as influenced by solar rays, all exercise their influence on climate. Then again, the quantity and quality of food would influence the health of men residing in that climate. Many diseases, such as malarious fevers and cholera, have now, I think, become more prevalent than they were before. The centre of malarious fever is progressing upwards. Places which were known a few years before as remarkably healthy have now become the seats of malarious disease. These have been caused by imperfect sanitary precautions, the extension of railways and the over-crowding of the sick. Small pox has, I am happy to say, lost much of its virulence by the practice of vaccination. Then again, many new diseases have come to our country, a proper description of which cannot be had in any of our old Sanskrit works, such diptheria dengue, and acute oedema.

The causation of malarious fever has been already touched upon in my remarks on air and water. Water ought to be obtained from a fresh source. Rain water is the best, but river water ought to be purified before using. But air is the most frequent source of the production of this disease. Houses should be erected on dry elevated soils if possible, the floor, walls and roofs of which ought to be perfectly dry, and there must be a thorough subsoil drainage. Dirty ponds with abundance of decay-

ing vegetable matter, surrounded by brushwood, and deprived of the rays of the sun, ought to be cleared, for they are so many centres of malarious fever. The houses should be surrounded by a belt of trees, and the ground well covered with grass. Any cause that lowers the vitality of the body predisposes to the disease, and hence under-feeding and excesses are to be avoided.

The following precautions should be taken when a case of cholera breaks out in any locality. Pure and filtered water ought to be drunk, indigestible and putrid articles of diet ought to be avoided, the excreta should be removed thoroughly and efficiently, and any tendency to diarrhœa ought to be checked. When a man gets the disease in a house, he ought to be isolated, the excretions ought to be thoroughly disinfected, the clothes containing them ought to be burnt, or buried deep in the soil away from tanks and wells. If the individual dies in a room, sulphur ought to be burnt in the room, the floors are to be thoroughly washed, the walls well white-washed, the doors and windows ought to be thrown open, and no one should be allowed to enter it for a week if possible.

The introduction of vaccination by our benign Government has in a great measure lessened the severity of small pox. Every man should get his children vaccinated at as early an age as possible. Vaccination should be repeated every five years. The popular notion that inoculation is better than vaccination is exceedingly erroneous. Inoculation is an exceedingly dangerous practice and ought never to be thought of. Numerous cases of inoculation have ended either with loss of life, or considerably deformity has resulted from loss of limbs. Tender age should form no barrier against the practice of vaccination, for children under one month may be freely vaccinated.

With these few words, gentlemen, I bring my lecture to a close, though not without the warmest thanks for your kind attention to it, and my best wishes for the success of this Institute.

THE THREE NEW STORIES.

Once upon a time there lived a mighty prince who had a beautiful little daughter. And when she came of age the prince caused it to be proclaimed all around, that he would give her in marriage and half of his kingdom to any one who could tell him three new stories such as he had neither heard of nor read. It would take a long time to tell the names of all the princes that came to wed the prince's daughter and went back disappointed. Indeed every day two or three of them would drop in, and two or three would go away. So that what with receiving and sending away his guests the king had no easy time of it. It so happened however, that a very cunning man, who used to live close by the king's palace, seeing one of the princes going away very disconsolate, stepped up to him and addressed him, 'Friend, why should you be so cast down. Just please to lend me your chariot and horses and a suit of your very best clothes, and in no time I shall get you the beautiful princess; and as for the dower in fairness you ought to let me have that at least.' The prince agreed and lent the cunning man a splendid chariot, a dashing pair of horses and a dress which to say the least was as bright as the sun. Thus furnished the cunning man presented himself before the king, and, strange to say, brought along with him a monster bushel, measuring 6ft. in height and full 3ft. in width, and thus began: 'Most noble king! By birth I am not a prince. My father was a wood-cutter who used to earn his livelihood by bringing fuel from the jungles and selling it in the bazar. It was a beautiful morning and as usual my father had gone out into the jungle close by, but he had not gone a great way, when he spied a grand old trunk of a tree lying quite near him. He was mightily glad to have come across it so early, and had not quite finished congratulating himself on his good luck, when he discovered an old Rishi at his devotions on the other side of the dry trunk, and a he-goat tethered by his side. Not choosing

to disturb the Rishi by chopping away so close to his ears, my father turned away a little disheartened and went further on. Just as evening was closing in and my father was returning with his wonted load, the Rishi accosted him, 'My son I was very much pleased with the consideration you showed me this morning, and in return I present you with this he-goat, which, if you do not sell or eat up, will make your fortune. My father accepted the he-goat with becoming professions of gratitude and led it on, musing all the way, how a sorry looking he-goat like the one he had with him could make him rich. In good time my father brought it home, related his adventure to my mother and told her how the Rishi had strictly forbidden him to sell or eat up the goat. My mother who was a very sensible woman turned the matter over in her mind and came to the conclusion that, as the animal could neither be sold nor eaten up, the best thing would be to bury it alive, and it might be that by the Rishi's blessing, the whole thing would turn into gold. So my mother got up at dead of night, removed a quantity of earth from the middle of our courtyard and with many prayers buried the poor animal alive. What must have been the surprise of my parents to find next morning a goodly tree on the spot the he-goat had been buried in over night, all laden with he-goats. In fact the he-goats grew in clusters, and as soon as one would be removed another would take its place. It is no wonder therefore that my father should leave his original calling and set up for a rich man, when he became the owner of a tree that bore he-goats and those in abundance all round the year. Here endeth my first story, said the cunning man, and asked the king whether he had heard it before. The king replied that he had never before heard of a tree bearing he-goats and requested him to go on with his second story. The cunning man accordingly began: 'My mother as I remarked before was a sensible woman and had her own way of adding to the wealth of the family. She hit upon a scheme that took admirably. And it was this. During the rains the sun would scarcely get an opportunity to shine upon the village where we used to live. Drip, drip, the rain would

come in incessantly, and the sun would not show himself for fortnights together, so that the village folk would find it impossible to sun their paddy to make it ready for the husking pedal, and would consequently go without their dinner for days together. To meet this evil my mother gave orders to our potter to get her 100 large earthen jars and stand them over our courtyard. It was the month of June, and when the midday sun would be darting his hot beams into the jars, my mother would stealthily creep up and stop their mouths with a paste made of cut straw and clay, and shut the poor beams in. By this simple device my mother preserved a good quantity of sun-light against the rainy season, when she would open the jars one by one, sun all her paddy, have it husked, and sell the rice to her neighbours at an exorbitant price.' The cunning man again asked the king whether he had heard this story before, and on his replying in the negative, invited his attention to his third and last story, which runs thus: 'By means of the he-goat tree and the sun-beam pitchers, my father got immensely rich, so much so that he was considered the richest man in the kingdom. It was just at this time that a sore famine visited your country. You were not born then, most noble king! and in his extremity your noble father went to my father and honoured him by borrowing seven bushels of money. This monster bushel, that I have taken the liberty of introducing into your assembly, was used at the time, Here endeth my third story, and I am sure you never heard this story before. The king however kept a dignified silence and felt himself greatly mortified at being outwitted by a wood-cutter's son. He could say neither yea nor nay. If he said 'yes' he heard of the story of his father's debt, he would be bound in honour to satisfy it which, of course, would require more money than his whole kingdom was worth. If, on the other hand, he admitted that he had not heard the story before, he would be obliged in fulfilment of the terms of his proclamation to marry his daughter to a wood-cutter's son, which would be simply disgraceful. Seeing the poor king in this fix, the cunning man came forward, made him a low obeisance and addressed him thus.

‘Most noble king! By right your most beautiful daughter and the half of your kingdom are mine. But I would not disgrace your noble blood by calling myself your son-in-law. A prince and a far worthier man shall be her husband and the sole disposer of her dower. And I shall content myself with being simply called his friend. The Prince, my friend, is in waiting, and if it so pleases you, your daughter may be instantly married.’ The whole court was surprised at the generosity of the wood-cutter’s son, and every one young and old praised the magnanimity of the man who gave up the sweetest lass and half of a kingdom for the sake of mere friendship.

JIM.

RAMBHADRA : OR THE MOFUSSIL HAKIM.

CHAPTER X.

That morning Mr. Portland and Mrs. Portland breakfasted separately, he pleading urgent business and she indisposition, in order that the servants may not talk over the unusual event in the kitchen parlour. In fact, Mr. Portland was annoyed at his indiscretions having been the subject of feminine remark, albeit the female who made the remark was no less a person than his own wife. Mrs. Portland smarted under the sense of insult shown by her husband. Breakfast over, Anthony threw himself in an easy cushion and while enjoying his pipe and the latest number of the Sporting Magazine, a footman arrived to inform him that the office-carriage was ready down the hall-entrance. To get up and put on his leggings, to replenish the pouch of tobacco and to seize his silver-headed cane, preparatory to his going out, occupied a minute. He did not forget to quaff off half a tumbler of whiskey previous to his departure to the office.

It was noon when the carriage darted off and the spirited animal reached his destination in five minutes. Portland had been all the time dozing inside the vehicle so that when the groom let down the carriage-steps and opened the carriage-door, Portland opened his eyes and became quite savage at the man.

'*Sala*, this is not the office is it ?' asked Portland.

'Huzoor, it is,' was the groom's humble answer.

'It is not, *sala*,' thundered forth the Magistrate.

The coach-man saw through the whim of his master in a second, and again the carriage darted off, to give its august occupant a good cooling-airing. In fact the cool noon-day breeze did wonders to Portland's heated brain, and he was so far restored to his sense of duty that he got down from the vehicle at nearly one o'clock to proceed straight up to the billiard-rooms, which his European friends had set up for their delectation, near his office. There Portland played and played, drank champagne till the iron tongue of time proclaimed the hour of three.

Mr. Portland seriously believed that it was rather early for going to office, but he had an important case to try that day and he thought it was as well to go a little early.

Behold then, reader, Mr. Anthony Portland, C. S., seated on a lofty platform, sternly grave and imperiously commanding, as if he was justice personified. Two feet lower in height was another platform, on which sat a clerk, whose spare frame and shrivelled limbs made a woful contrast with the portly volume of his master. There was a third platform still lower reserved for the members of the bar. The whole of the structure was railed off as from the rest of the court-room, as if judicial wisdom and forensic acumen required to be set apart from the common sense of the world outside.

Portland's was an unusually heavy file of cases, and to keep it down he was obliged to decide so many as two cases a day. This was no ordinary despatch, considering that Mr. Portland's lips and the pipe never knew what separation was, and he was spitting all the time he smoked.

The first case called on was *Reg. vs. Nidhu Kamar and Andi Bewa*. This was a charge of theft originally proffered by Nidhu Kamar against his mistress Andi Bewa.

'The sole head and front of her offending' was that while Nidhu was out she ran off with a box containing money and jewels. It appeared from the complainant's statement that he

was addicted to the smoking of opium, and that while he was out smoking his favorite smoke, Andi bolted away with the said box, leaving the door of the room ajar. It also transpired that in consequence of the door being wide open, Billy* drained dry a basin of milk that lay underneath the cot, to the infinite annoyance of the complainant. After hearing the complainant, His worship thought that both parties were to blame, the complainant for being out till that late hour after his opium smoke, and Andi stealing and committing breach of trust. That is why the accused and complainant were jointly prosecuted by the State.

‘Dohait Incarnation of Justice! I am innocent. True I smoke opium, but I smoke nothing else as most other people do. Andi has stolen my money and has made Billy empty my bowl of milk,’ was Nidhu’s earnest appeal.

‘But why, you fool, did you stop out late? I will give you thirty stripes for your folly,’ thundered forth Portland. . . .

‘Oh Incarnation of God! God is above and you are below to do justice. I crave for hair-splitting justice at your hands. It is not so much for the box, but for the milk that I come to you. Think of an opium smoker’s sorrows when after a hearty smoke he finds his milk quite out of stock’.

The mooktear,‡ pleaded hard for Nidhu, alluded in terms apathetic to his client’s unfortunate position, stated that that his client was an opium smoker because his father and grand father were so, and wound up his speech by appealing to the Magistrate’s mercy. Portland got impatient in the midst of the Mooktear’s oratory. He thought that much talk was intolerable, so addressing the mooktear, he said. ‘You, *sala*, are a great babbler. So I dismiss the charge against your client and against Andi also. And that would be a punishment to both of them.’

Nidhu lifted his hands, and blessed His worship for having done him hair-splitting justice. Andi went away laughing in her sleeve. But before the proceedings came to a close, Mr. Portland directed the issue of a warrant against absconded Billy, believing

* A cat.

† Have mercy!

‡ Counsel in criminal cases.

as he had good reasons to do (for was he not a good Bengali scholar ?) that it was some mischievous man who had moistened his throat with his milk.

It was nearly five o'clock when Portland got up to light his pipe. His task was over and he was mad after his evening ride. But while he was getting down from the platform who should suddenly drop in, but Mr. Joe Vyce of Vicepur, the Indigo planter.

'Hallo, Joe, what brings you here ?' cried Portland shaking him cordially by the hand.

'To tell you the truth, Portland, I came to witness that trial, that you have just finished. I congratulate you heartily for bringing it to such a happy termination. That rascal you have convicted is one of the most refractory of my tenants, and I am glad he has been served in a good manner.' And Joe's face lighted up into one of malignant triumph.

.... 'But old fellow, why not come home, and crush a cup at mine ?' asked Portland.

Joe shook his head, made an apology. He was in a hurry to start for the Factory, so he bade farewell to the Magistrate and said, 'that nothing would please him more than to see his friend Portland under the factory roof as guest.'

'Our task is done, on Gunga's breast,

The sun is sinking down to rest. .

CHAPTER XI.

'*Gun-gun-kan-kan-kon-kon-koon-koon*' went the sound of the spindle as the rural house-wife assiduously plied it after her time-honoured fashion. It stopped and she adjusted the clue of the thread that was being manufactured. Again it went on, but now it was emitting a grating sound. The house wife put a little oil on the part where friction was the greatest and set it into motion again. She sighed and put her hand on her brow as if to collect her thoughts and again sighed. Who was she ? and why should she sigh ? It is getting worse, she is crying

The woman in the distressful plight was on this side of sixty, but so haggard were her looks that she appeared ten years older. Her head was covered with a profusion of silver hair which seemed to command respect. Time had left the impress of its harrow on her face and as she stood up you could descry that hers was a bending posture, not erect.

She was alone in her house, or more properly speaking she and her spindle lived together in companionship. The house itself was a dreary, cheerless habitation. Want was depicted in stern characters on the walls, the floor, the thatching and on the woman's face. The courtyard was a jungle, the cow-shed was a heap of ruins, the kitchen had entirely come down, but a portion of its thatching was raised up by means of a bamboo post.

The woman had seen better days. Forsooth she had some acres of rent-free land and a great many head of cattle, but it was written on her fore-head that she would be so and so, and that is the reason why she is now what she is. There was ~~now~~ ever still some land which she could call her own, but unfortunately it was hopelessly encumbered.

But straitened as were her circumstances, she was resolved upon sticking to them till the last. Such was her magnanimity that she would rather starve than beg or force herself on one's bounty. But this was not all. Her daughter, for she had a daughter whom she 'loved passing well,' was in quite affluent condition, but the mother would bite her tongue at the thought of touching son-in-law's money, and had declined with many blessings his proffered aid. So it was by plying the spindle and the pedal that she managed to pick up her precarious subsistence, to keep her body and soul together. She would for instance have a few bushels of grain or some pounds of cotton from a neighbour, who require, her services, and husk it or make it into thread, as the case may be, Oh! her's was a hard lot, known only to those who have endured it.

She was plying the spindle, and every time it gave out a creaking sound, she compared it with her oil-less condition, and a sigh escaped from her. Oil! what a train of pleasureable associa-

tions this simple thing raises in the native mind ! It is emblematic of permanence and ease, gloss and plenty. An oil-less man or woman is poverty personified. An oil-less lamp is lucklessness. Oil strengthens the babe, beautifies the young, and brings back vitality into the decrepit and old. Oil confers stability on our earthen pots and pans. We rub our stick with oil to make it lasting. Pride in a man is synonymised with an exuberance of oil. It is this metaphorical oil that we constantly pray for, and the absence of which the poor perpetually deplore. Smooth the spindle of life with oil, and it is worth having ! Let it remain unoiled and life is one long dissonancy. Thus it is with humanity, and the was it with the poor woman.

Reader, could you recognize in her the whilom Anjana the the mother of Rambhadra ? yes, it was she, no other. Her graceless son had in a manner abandoned her to her fate. He never came home, remained wherever he listed, and sowed his wild oats in abundance. The Police investigation into the circumstance of Koochil's murder had well nigh ruined him and his ancestral lands had been mortgaged to Shyamdyal Sing for a hundred Rupees, which Rambhadra had to borrow to rid himself of Police oppression. The rate of interest he agreed to pay was so exorbitant, that in the course of a year it had doubled the principal. So that Rambhadra had been leading a miserable sort of existence ever since the contraction of the loan. He sold out the domestic quadrumana much against the protests of his mother, and armed with the proceeds thereof, he proceeded to carve out for himself in the best manner he could. He did not actually leave the village, but loitered about the dwelling of his creditor with the intent of ministering to his friend's needs. Whether it is the false attestation of a bond or giving false evidence in a Court of justice, Rambhadra is all volition to serve his creditor. He was under the delusion that by these ignoble acts, he would succeed in getting the redemption of the mortgaged property.

Alas ! vain delusion ! for the creditor was a veritable Shylock, and there was not a spark of compassion in his breast. Ram-

bhadra then left his friend in disgust and mortification. He felt that his fund was coming down very low, but he could not for the life of him divine how to raise it. He tried his bosom friend Siru the goldsmith, but without success. Business, such as Rambhadra could do, was as scarce as it could be. He tried the zemindar's *Cutcherry*, but the zemindar wanted a fee for his apprenticeship which he could not afford to pay. Thus, distressed and thwarted, he slowly wended his steps towards his house, that house where peace and happiness had once reigned. Anjana was at the spindle deeply absorbed in her meditations, so that some time elapsed before she and her son saw each other. But a second after, her hand dropped from the handle of the spinning instrument and she fell down on the earthen pavement quite insensible. 'Oh my god ! what have I done ? have I killed my mother, my only surviving parent ? what will become of me ?' cried he, and for the first time, tears ran down from his eyes in torrents. Oh ! it was heartrending. The man was smitten with a sense of the countless wrongs he had done to her—to a mother who eyed him as her only consolation in this wide—wide world, and for a time all his filial virtues came back with renewed vigour. To besprinkle cold water on her face, rub her temples, thrust ginger into her mouth to recall animation, were done in a minute.

The woman coughed and then opened her eyes, and heaved a convulsive sigh. She was yet benumbed, and she felt an inward pressure on her tongue that she could not speak. Then gradually regaining her equanimity, she exclaimed, 'Oh Heavens ! why are you so cruel to spare me ? Is this your justice to torture a feeble being like me in this way ? Do away with me and let my bones become cool.'

Rambhadra had not a word to speak. He sat by her aged form with drooping head and eyes filled with tears. He was just addressing himself to break the ice with her, when some body cried from the outer compartment of the house to know if there was any body inside. Rambhadra answered the summons and quitted the side of his mother.

In a moment Rambhadra was beside his visitor.

'You are a Brahmin,' was the first question put to him by Rambhadra, to assure himself that he belonged to the sacerdotal caste.

'Yes, child, may the gods bless you' answered the visitor.

Rambhadra made a profound bow, and hurried in to fetch a mat. The mat was spread in the court-yard of the outer compartment, and by way of reception to the Brahminical visitor, some tobacco, a clay-pipe and a fragment of plantain leaf were set before him. The plantain leaf was then made into a form of hollow cone, the clay-pipe was shoved in it and the visitor addressed himself to smoke away the fragrant weed. He had been travelling over a very long distance and, weary and down-trodden as he was, he enjoyed the smoke beyond compare. To bring a pitcher of water from inside the house and some more tobacco was followed with some thing like logical order. The visitor then washed his feet and hands and face, and the sun was going-down. The visitor took out his sacred thread, entwined it between the fingers of his right hand and began saying his evening prayers.

We leave the visitor in the midst of this religious purgation and give some information to the reader as to who he is and what the object of his mission is. Kalpo Acharji, for that his name, was a professional match-maker. His great grand-father was a renowned astrologer, and by the dint of his mysterious art had risen to a post of honour under Raja Rajkullub, who as the reader of Indian history knows well, conspired against Moslem rule in India. The great astrologer had by drawing certain diagrams on the earthen floor, actually predicted the success of British diplomacy which terminated in the celebrated battle of Plassey, and his fame had therefore descended to his grandson Kalpo, as an heir-loom, whole and entire. Kalpo was in his fiftieth year, of slender-make, angular features, having a pair of small black eyes that shed subdued effulgence. A cursory glance at the man's features impressed you with the belief that cupidity and dissimulation, low cunning and falsehood were in

the inner man. The crown of his head was kept in perpetual baldness relieved by a long tuft of the hairy crop about its centre. On the nose there was the mark of a triangular device of a grey clay colour, and on the forehead shone a fork-like device made with the same substance. A vermillion spot sat between his two eye-brows. His body above the waist was kept in nudity. A pair of old Cuttack-shoes graced his feet. A bamboo stick, a handleless umbrella, and a small bundle tied by a wet napkin, completed his personal accoutrement. So that take him for all in all, he was pre-eminently qualified to adorn a museum of things animate than this miserable world of our's.

Such was the man who made his advent into Rambhadra's house a *fact fait-accompl* at the time we write. He had come on a mission, and such a mission ! It was a mission which in the first place brought money into his coffers. In the second place put others, especially bachelors and virgin, on the high road to happiness or to misery.

Having taken some refreshments Kalpo commenced disclosing the object of his mission.

Kalpo. 'Your name, child ?'

Rambhadra. 'My name's Rambhadra Sing, son of (god)* Bala-bhadro Sing of Kasyapa gotra, inhabitant of Sivnibas, Zillah Nuddea, Kshetrya, of the family of the sun.'

Kalpo. 'That's capital—a nice child you are.'

Kalpo. 'How many brothers have you ?'

Rambhadra. 'Myself and mother ; no do you ask how many brothers we are ? I have none.'

Kalpo. 'Your mother is the mistress of the house, eh ?'

Rambhadra. 'no, I'm'.

Kalpo. 'But you can't be mistress, you may be the master being a grown up child.'

Rambhadra. 'Yes, sir, that's what I meant to say.'

Kalpo. 'Do you still continue your studies ?'

Rambhadra. 'No, I have left off, that's to say I read at home.'

* A dead man*or woman is called a god in India.

Kalpo. 'Good,' and out came from the folds of his cloth a shell containing snuff.

Kalpo then gently struck against the side of the shell, opened the rag-stopper, and leisurely took a pinch of snuff therefrom. As for Rambhadra, why his brain was a chaos. He did not know whether he stood on his head or legs. He was never stupid, but in the midst of his ecstasy he had been making all sorts of stupid answers to the match-maker.

Kaplo. 'Then know, young man, I am a match-maker, deputed by Ghaneshyam Sing of Vycepur in Beerbhoom, dewan to Vyce Sahib, to negotiate a match between you and his daughter. You are the fittest man to be his son-in-law. I see the plane Mercury is always shedding its benign influence on your fate. You are destined to become a great man. Your physiognomy has all the elements of greatness or else I am no astrologer. Then again the palms of his hand, he continued, this line denotes peace and plenty, longevity this, patience this, children this, fortune this. There is only this little devil that requires to be controlled. You can let me have some metal, some grain, and I will neutralize its evil influence. As for your bride, she is a veritable Lachmi.* What eyes! What teeth, what hair! What gait of walking, what complexion, and oh! what voice! It's an opposite ordinance of Fate that such a girl is to be linked to such a man like you, otherwise why should the lotus be the where-with to worship Narayun.†

This outburst of hymeneal oratory benumbed Rambhadra into a pleasureable coma, which lasted for some time. Regaining his composure, he instantaneously was on his legs, asking the welcome visitor 'whether he would come into the house to inform Ma' of it.

'Yes, directly,' was the response.

'The violence of either grief or joy

Their own enactures with themselves destroy :

Where joy most revels, grief doth most lament ;

Grief joys, joy grieves, on slender accident.

* Goddess of youth and beauty.

† Her husband.

THE MONTH.

In "A Brief Report of the Brahmo Samaj of India," which was read at a general conference of that Samaj, and which is published in the *Indian Mirror* (Sunday edition) of the 25th January last, a list is given of the "approximate number of places visited by our missionaries during the last fourteen years." In this list we find, amongst other places, the following:—Venice, Milan, Turin, Paris, Dieppe, Frankfort, Cologne, Wiesbaden, Rotterdam, Amsterdam, the Hague, Brussels, and, of all places in the world—Waterloo! Are we to understand that Brahmo missionaries went to these places, to Waterloo for instance, to preach their religion? If not, why mention these places as amongst those "visited by our missionaries during the last fourteen years?" By the way, we now understand the secret of those military preparations which the *Mirror* told us last month the Brahmos were making. The secret is this. A Brahmo missionary visited, as we now learn from this Report, the field of Waterloo, and there no doubt learnt the whole science and art of war; and on returning to Calcutta he naturally began to "drill our soldiers," and to make other military preparations.

The same Report gives a list also of the "New Ideas" which the Brahmo Samaj of India has ushered into the world. "During the last fifteen years, a large number of new ideas have come into existence and greatly influenced the life and conduct of the members of the Brahmo Samaj of India." "A great number of new ideas"! A "new idea" is such a rare thing that we have not heard a single one during our whole lifetime. The only "new idea" broached in this century is, that human beings are descended from monkeys; but that idea cannot be said to be "new," for, if we mistake not, it was held by Lord Monboddó. But so wonderful is the fecundity of the genius of the Brahmo

Samaj of India that it has brought into the world "a large number of new ideas." What are these "new ideas"?

"The first idea that found acceptance was the universality of theism. This was illustrated by the publication of a book containing extracts from the Scriptures." This may be new but it is not right. If I say that two and two make five, the idea no doubt is new, but it is not correct. If theism is universal, how is the existence of idolatry accounted for? Why is there polytheism? Why is there fetichism? The idea, then, that theism is universal, is false. But neither is the idea new. It is as old as idolatry itself. Every Hindu who worships a pantheon of three hundred and thirty millions of gods and goddesses always says that there is but one God. It does not therefore appear that the idea is at all new, for the first time discovered by the Brahmo Samaj of India.

The second new idea is that of "celebrating *utsabs*." This is not new, for it has been borrowed from the Vaishnavas. The third idea introduced is "recognition of Jesus Christ and reverence paid to him as a great religious teacher." This idea cannot be said to have been introduced "during the last fifteen years," for it was the idea of Ram Mohun Roy. The fourth new idea is that of *Sankirtan*. This idea, we need hardly remind the reader, is borrowed from the Vaishnavas. The fifth idea is that of inspiration. This is borrowed from the Christians. The sixth idea is that of Special Providence. This is also borrowed from the Christians. The seventh is the idea of *Adesha* which authorized the Cooch Behar marriage. This even is hardly new, as it is evidently borrowed from Muhammad who professed to have had especial *Adesha* from Alla to marry more wives than ordinary Mussulmans. The eighth idea is that of the vision of God. This is not new; it is as old as religion itself. Passing over some minor ideas which are all borrowed from Christianity and from monkish asceticism, we come to the idea of the "Motherhood of God." But this idea is the very essence

of Sakticism. And last of all we have "the grand idea of a New Dispensation"—an idea too grand for the grasp of the intellects of ordinary mortals.

About this mysterious New Dispensation we have the following mysterious sentences in the *Indian Mirror* (Sunday edition) of the 8th February:—"In the days in which the Queen of the Isles beyond the seas reigned, and in the fifty-third of her rule, I, the son of man, saw a great vision, which thrilled my whole frame and filled me with great joy. * * I saw the figure of a woman, and she was like unto a daughter of Bengal, the same was she who was seen in exceeding throes and travail for two score and ten years, and she brought forth a male child. The upper limb of the child was like unto a lion and the lower one resembled a man. The child was wonderfully strong. No sooner did it see the light than it roared like a young lion and the foundations of the earth seemed to shake by the sound thereof. Is Saul also among the Prophets? Who can fathom the deep wisdom which lies hidden in the above passage? O for an ounce of the hieroglyphical skill of Col. Olcott of Theosophic renown to enable us to unravel the meaning of this "great vision"! Let us make an attempt to interpret it. The Queen of the Isles is Her Most Gracious Majesty, the Queen of Great Britain and Ireland and Empress of India. The "son of man" is the Minister of the Brahma Mandir. The vision which he saw was in the 53rd year of her reign, that is to say, the year 1880. "The figure of a woman" who "was like unto a daughter of Bengal," is the Brahmo Samaj as it was founded by Ram Mohun Roy. She was in travail for 50 years—this is the fiftiethth year of the Samaj's existence; and she was in travail during those years as she had strugglings against Christians and orthodox Hindus. But the hour of her deliverance was now come. "She brought forth a male child." This child is the New Dispensation. Whereas "the upper limb of the child"—by the way the prophet forgot his English here, for *limb* is a member of the body, and, not the body itself—"was like unto a lion," the figure means

that the New Dispensation is leonine and brave in its character. "No sooner did it see the light than it roared like a lion, and the foundations of the earth seemed to shake by the sound thereof." This being interpreted means, that so soon as the New Dispensation was ushered into the world on the Maidan near Fort William, than it roared round about Chowringhee in the form of *Sankirtan*, and the sound of the *mridanga*, the *karatal* and the *bheri* was so loud that the houses of Chowringhee shook to their foundations. This, we think, is the interpretation of the "great vision." O what wonderful wisdom is hidden in this vision! What poetical afflatus! What sublimity of thought! What felicity of expression! What beauty of diction! What lofty devotion! What over-filling inspiration! The wonder is, such a little head contains so much wisdom; and a greater wonder is, that any human being is fool enough to admire this wretched stuff.

Our readers must have often seen in the villages of Bengal a half-crazed woman in tatters followed by a lot of boys who have, somehow or other, got hold of the secret which excites the bile of the old dame. No sooner are the magical words pronounced by the mischievous urchins than the woman gets into a terrible rage, scolds with great energy, gnashes her teeth, clenches her fist, tears her hair in fury, and, taking up the stones and brick-bats of the street, flings them in all directions. The naughty boys, who preserve a respectful distance from her to escape the pitiless pelting of stones and brick-bats, raise a shout of exultation; they clap their hands, they dance with joy, they repeat in full chorus, with all the strength of their young lungs, those particular words which produce such talismanic effect in the old hag: and thus they pursue her through all the lanes and windings of the village, their glee being always in proportion with her fury. With feelings somewhat similar to those of the naughty boys, we read the remarks in the *Indian Mirror* (Sunday edition) of the 22nd February on the Editor of this Magazine. The Editor of the *Sunday Mirror* has, like the old hag of the

village, completely lost his temper. He fumes and frets and calls names. We don't quarrel with him for thinking some of our jokes "not of a very respectable order," especially as these jokes are directed against him. We cannot find fault with a man for not relishing a joke when his back smart with the pain which it gives. Every body deems the sugarcane sweet except the man who is thrashed with it. Or perhaps our contemporary has not the faculty of relishing a good joke; and we have the national proverb that "a clown is no connoisseur of wines." This is a matter of taste, and we do not quarrel with him. But we do quarrel with him for his want of manners, for using unparliamentary language, for descending to personalities, for calling us names. He speaks of the Editor of this journal as one who has "apostatized from the Christian ministry" by "undertaking secular work." Let the Brahmo Editor and others of his kind be told once for all, that the Editor of the *Bengal Magazine* has not left off his ministerial calling; that his title to the holy ministry is to-day as valid as that of the archbishop of Canterbury, or that of the Moderator of the General Assembly of the Free Church of Scotland; that he exercises his ministry whenever he finds an opportunity; that he is acknowledged as a minister by that Church to which he has the honour to belong; that, while acknowledging the scriptural maxim that the labourer is worthy of his hire, he finds it more agreeable to his feelings to support himself, and at the same time to exercise his ministry, than to receive support from a Missionary Society or from a Congregation; and that he has no more apostatized from the Christian ministry by gaining his own livelihood by teaching youth, than the Apostle Paul apostatized from the Christian ministry by gaining his livelihood by making tents.

The Sunday *Mirror* is astonished that no one sees any thing new in the New Dispensation, affirms that the whole thing is "entirely new," and for proof gives the following hymn of the New Dispensation:—

"The gods dance chanting the name of Hari;

Dances my Gouranga (Chaitany,) in the midst of the choral
band,

The eyes full of tears, oh ! how beautiful.

Jesus dances, Moses dances, dances Mahammeda.

With them dance all Brahmo devotees.

John dances, Paul dances, dances Sakya Muni ;

The divine *rishi* Narad dances, playing on the harp.

In the centre of the dancing group dances the Lord Hari
Himself

Entranced with His own love.

&c., &c., &c."

We must own that our contemporary has entirely established his position. The above hymn is certainly new. It is wonderfully and fearfully new. The poetry is new, for no poetry like the above piece has ever been perpetrated by mortal man. The versification is entirely new, for it obeys no known law, each verse moving melodiously at its own sweet will. Then as to rhythm and music—who can fully enter into the rich music of the following line ?—

"Jesus dances, Moses dances, dances Mahammeda."

Observe too the infinite skill with which the Colootollah poet, like his predecessor Milton, elevates his style. The author of the *Paradise Lost*, in order to raise his style, avoids the vulgar Heshbon, and calls it *Hesshon*, making the word trisyllabic instead of dissyllabic. In like manner the Brahmo poet, on whom the mantle of Milton has no doubt fallen, avoids the common Muhammad, and makes it a sublime word of four syllables—*Mahammeda*. But really the subject is too solemn for irony. Every Christian must feel that the above lines, miscalled a hymn, are blasphemous ; and every sane man, whether Christian or Muhammadan or Hindu, must feel that they are supremely childish. Had we not known that the hymn is the composition of a man who makes some pretensions to common sense, we should have ascribed its authorship to a maniac.

On Sunday the 22nd of February the Brahmos of the Brahma Samaj of India went on pilgrimage to the "land of Moses," in order to interview the great Jewish legislator. "For three days," says the Sunday *Mirror*, "the devotees went through a course of preparatory devotion and discipline. They read Moses and thought of Moses and meditated his life and character. On the day appointed, Sunday, the 22nd of February, they washed and cleansed themselves and put on clean clothes, and then assembled at the foot of the staircase which led up to their sanctuary of daily devotion. They came prepared to meet the great Jewish prophet in the spirit of modern science &c." It shows great sagacity on the part of the "Minister" that he fixed upon Sunday as the day for interviewing Moses, for if they had gone on Saturday, they would not have found Moses at home as he would have been worshipping at some synagogue or other, Saturday being the Jewish Sabbath. But the question is, where is "the land of Moses" to which the Brahmos went en pilgrimage? It cannot be Judea, for Moses never set foot on that country. It cannot be Egypt, for that is the land of bondage. It must be the land of Moab where Moses died, and the particular spot must be Mount Nebo. But we have heard some say that Mount Sinai is meant. We hope our contemporary in his next issue will clear our doubts on this point. But to proceed with the narrative of the pilgrimage. When the pilgrims were assembled at the foot of the staircase, the minister prayed; "the congregation then went up,"—(where? to Mount Nebo or Mount Sinai?)—singing the Bengali hymn." "Leaving their shoes they entered the Temple (Temple of Jerusalem?) and took their respective seats." The usual service then followed, which was concluded with a touching prayer by the minister in which he besought the Almighty to "lead modern Israel out of the Egypt of darkness, superstition and atheism into the promised land of true Theism." Then it seems Jehovah himself appeared and carried on a colloquy with the minister, which colloquy is recorded in the *Mirror*. We will not repeat the blasphamy by reproducing it in these pages, but as a specimen we subjoin the

opening words :—"I am the ancient God, I AM, whom Moses saw more than three centuries (*sic*) ago. The very same God has come to Bengal hearing her lamentations." We should like to know who uttered these words. Did Baboo Keshub Chunder Sen personate Jehovah and utter these words and the corresponding words in the colloquy? If so, how can we forbear calling him a blasphemer? In truth, Mr. Sen is playing a perilous game. He has outraged the moral feelings and religious instincts of Christians, Hindus and Muhammadans and of all humanity. If he had lived in the age of that Moses, whom he so much admires and whom he interviewed the other day, we know what fate would have awaited him as a blasphemer. Happily he lives in these days of universal toleration, and he is safe.

NOTICES OF BOOKS.

Kanchi Kaveri, or the Captive Princess. By Ranga Lal Bandyopadhyaya. Calcutta : Ganesa Press. 1879.

Baboo Ranga Lal Banerjea is acknowledged to be one of the best Bengali poets of the day, and the present poem will no doubt add to his reputation. The tale is taken from the annals of Orissa where the Baboo resided for some years. The versification is throughout spirited.

Suruchir Kutir, Calcutta : Roy Press. B. E. 1286.

This is a pleasantly-told little tale, and teaches the art of economical management. The author writes exceedingly well, and should betake himself to the composition of a longer story.

Saroda-Mangal. By Bihari Lal Chakravarti. Calcutta : New Bengal Press. B. E. 1286.

Baboo Behari Lal Chakravarti is the author of several poems, one of which has undergone a second edition. He has

considerable poetic power ; and the present performance sustains his established reputation.

We have to acknowledge with thanks the receipt of Baboo Rajendra Nath Dutt's *Bharatiya Granthavali*, Baboo Dwarka Nath Roy's *Chhatrabodha*, the late Baboo Bhola Nath Majumdar's treatise on *Plane Trigonometry* in Bengali, the *Sangita Parijata*, the *Sangita Ratnakara*, Baboo Sarada Prasad Ghosha's Paper on the *Music of Hindustan*, the English Report of the Hindu Family Annuity Fund, the Report of the Calcutta Public Library for 1879, and *Sisur Sadachar*.

THE BENGAL MAGAZINE.

MARCH, 1880.

LESSONS FROM THE LIFE OF SIVAJI*.

By Hara Chandra Ghosh.

During the decline and fall of the Mogul Empire in India several persons endeavoured to establish empires or kingdoms upon its ruins. Among these, the foremost in India were Ranjit the head of the Shiks, Hyder in the south of India and Sivaji in the Deccan. In priority of time Sivaji was the first, and indeed the first in point of statesmanship and kingcraft. He it was who first struck the death blow to the Mogul supremacy in India. He was the canker-worm that ate up the very vitals when the flower was in its bloom. When the most cunning of the Mogul emperors, if not the ablest, was occupying the throne of Delhi, the puny Mahratta adventurer contrived to win little by little the fairest portions of the southern half of the Mogul empire, defeated and surprised some of his best generals, and checkmated the wily Moslem at all points. Indeed it seemed that the All-knowing Providence was working out through him the work of a national emancipation. Divine justice avenged the proud oppressor, and in the very climax of Mogul grandeur there was found the gravitation of moral delinquency, pressing it down, pulled by the mighty hand of Sivaji.

The spirit of the Mahratta nation, bred up in the internecine warfare of the various petty principalities that sprung up from the embers of the Bahmini kingdom, and fostered by

* A paper read at the Hugly Institution February meeting.

the rough and wild hills and jungles in which they lived, was adventurous, daring and hopeful. It had likewise been educated by the examples of the Mahomedans of that time to be crafty and revengeful. Sivaji was the beau-ideal of a Mahratta chieftain of his age, as his imperial antagonist was that of the Mahomedans. That noble, daring self-sacrifice, that generosity to a fallen foe, that sense of honor and chivalry, which distinguished the proud scions of the race of Rama—I mean the qualities of a proud Rajput it would have been in vain to seek in a Mahratta leader. Environed within the confines of ancient *Rajcarah*, the Rajput knew none else to follow, to keep before their mind's eye as their models, except men who were courageous but generous, who would never stoop to any meanness, any act of cheating, any subterfuge, but would rather sacrifice their all to honor. Not so the Mahrattas.

The Mogul power, at best but weakly felt in the wilds of the western ghats under Mahomedans of the Deccan, obliged more than once to invoke the assistance of Mahratta mercenaries, had contributed to the establishment of a semi-independent spirit among their people. The hero of such a people must necessarily be a man possessing the qualities most prominent in the national character in the highest degree. Such was Sivaji, and such were the Mahratta leaders Baji Rao and the prince of ministers Nana Farnavis. In the characters of great men, of all great men of all countries, there is one point of similarity; they seem to be the product of the times in which they live, and they react upon the nation amidst which they spring. Had Sivaji lived among any other nation or at any other time, he might have dwindled simply into a robber, a swindler, a pirate or a fortune-hunter. Ambition and the desire of glory accompanied by high intellectual and moral abilities form the ground-work of a great mind; separated from these they lead to sad disastrous consequences. Napoleon, Cæsar, or Alexander no better than Sivaji would all have in other circumstances been as low. So Sivaji was great man, because he was not only ambitious and inordinately fond of glory, but at the same time he possessed other great

qualities. He could control, pacify and lead a *whole* people. That commanding genius, that political foresight, that statesman-like grasp of all subjects connected with the government of a people, which we find among all great rulers of men, were also found in Sivaji. His was a master mind. He was born to rule. In our every day experience in life we find that there are some men who naturally command, and others who fall into submission and servitude. Sivaji was of the former stamp. While scarcely out of his teens, he was the leader of a body of Mahratta adventurers, free booters, we might say, for they were scarcely above the rank of dacoits. His object however was not booty or mere temporal aggrandisement. Inordinately selfish as he was, his self love expanded into a love of his own people and of his own country, just as the ties of blood and consanguinity among the Highlanders of Scotland developed into a love of their own clans, and ultimately into a fervent patriotism.

Sivaji was illiterate as much as Ranjit or Hyder; but Sivaji had imbibed the martial and heroic spirit of the ancient Hindus by hearing the recitations of the Ramayana and the Mahabharat. Byron says that the fierce native daring of the Highlanders was fomented by the "pibroch thrilling, the war note of Lochiel, and the Cameron's gathering."

And wild and high the "Cameron's gathering" rose,

The war note of Lochiel, which Albyn's hills

Have heard, and heard, too, have her Saxon foes :

How in the noon of night that pibroch thrills

Savage and shrill ! But with the breath which fills

Their mountain pipe, so fill the mountaineers

With the fierce native daring which instils

The stirring memory of a thousand years,

And Evan's, Donald's fame rings in each clansman's ears.

There is something in the mention of the heroic deeds of one's ancestors that imparts a vigor and impetus leading to follow that example. Histories and biographies are as it were living examples photographed. The very picture is brought before the mind's eye, and, though not as vivid as the original, is much

better than a mere abstract lecture on goodness or greatness. These were then the influences that worked upon the susceptible mind of Sivaji—I mean the spirit of the Maharatta nation, the rough and wild character of the country in which they live, his own ambition the society of dare-devil marauders and freebooters, and the lofty examples of the Aryan heroes. The causes were mighty, the effect must therefore be mighty.

In the history of the world we meet with many revolutions worked out by similar spirits. Four men only may from among a large and glorious catalogue be mentioned as standing nearly on a par with this great Indian adventurer—Odysseus in Greece, Garibaldi in Italy, Ferdinand in Spain, and Washington in America. Among these the palm is always given to Washington. In him we find selfishness merged in patriotism. In fact Washington combined the greatest qualities of a leader with the smallest quantum of egotism. Every thing was for the whole people, nothing for self. Odysseus and Garibaldi both possessed that quality in a less degree. But Ferdinand had as much as, if not more than, Sivaji. Both Greece and Spain had long been oppressed by the Mussalmans, as well as India. Ferdinand liberated Spain and expelled the Moors. Odysseus struggled hard in Greece against the same power, and though not personally successful, his cause triumphed in the end. Sivaji struggled with the Mahomedans in India, and was successful though not to so great a degree as Ferdinand. Washington lived to be the President of the United States. Garibaldi helped the cause of the Italian revolution and succeeded to a great extent in his attempt to restore the unity of Italy and the liberation of his country from the Austrian yoke. But Garibaldi and Odysseus were workers among others equally great. Washington though the most prominent actor in the war of independence had able co-adjutors. Ferdinand attacked the Mahomedan power in Spain when it was crumbling to pieces. Great glory attaches therefore to our Indian patriot for working single-handed the downfall of an empire while it was in the very height of its glory.

In the system of warfare which Sivaji mainly followed, the

policy of the wily Roman leader Fabius was observed. Odysseus followed the same plan. They now ravaged the plains, harassed the enemies, sacked a citadel but feebly garrisoned, and now they perched upon their native inaccessible mountains and looked upon their bewildered and discomfited enemy. We may say there is less of heroism, less of real courage in such *stealing of victories* as Alexander of Macedon would call it, but nevertheless circumstances required it. Neither the Mahrattas nor the Greeks could then bring into the field veteran soldiers able to cope in fair fight with the enemy. So it would have been an act of foolhardiness had either Sivaji or Odysseus ventured to any open engagement and run the risk of sacrificing their hopes and expectations on the result of a single battle. The Mahrattas were no doubt inured to hardships and had knowledge of war; but at first they were not all united under Sivaji's banners, nor even if they had been, could they muster an army strong enough to brave the veteran soldiers of the Mogul empire. "Discretion," says the proverb "is the better part of valor." Sivaji understood it, and what he did must be done in such circumstances. Sivaji's statesmanship was great, but we must confess that if it not for able Peshwas who subsequently guided the Mahratta people, the Mahratta principalities would have shared the same fate with Hyder's short-lived kingdom and that of Ranjit. The impetus imparted by Sivaji has survived him. The Mahrattas are still a great people, still numbering at least five crowned-heads in India, two of whom are inferior to none in this country. Well may we say that the spirit of Sivaji still broods over the Mahratta people. It would be injustice to pass by without notice that man who had a hand in the formation of Sivaji's character, and who was his guide—guide during a great portion of his career, I mean Dadaji Canoji, the Madhabacharji of our modern popular novels. This man thoroughly learned in the Sastras had a deep knowledge of human character and a penetrating foresight rarely equalled in his age. His pupil received his instructions and acted accordingly. The seeds were sown in a good soil, and the fruits were such as the world admires.

Both Ranjit and Hyder were as illiterate as Sivaji, but their illiteracy was no bar to their greatness. Natural powers must produce their natural effect, and no amount of instruction can convert a blockhead into a Newton, or a coward who faints away at the very sound of a gun into a Napoleon. Education cannot create a quality ; it can merely regulate what is already existing.

RAMBHADRA ; OR THE MOFUSSIL HAKIM.

CHAPTER XII.

‘Man delights not me—no, nor woman neither’ must certainly be the extreme point of human despondency. Fortunately with the common run of men, this is not so. Say what Iago and his crew of female slanderers may, the turning point of a man’s life for good or evil is always a woman. It is her pride and honour to father man’s earthly career. Heroism and diplomacy, knowledge and wisdom, business and do-nothingness are, no doubt, man’s qualities, but the genial hand of woman nourishes and fosters them quite in a motherly way. To illustrate this by examples would be insulting the reader’s common sense. To dilate upon the thesis is simply unnecessary. The mother, sister, wife and daughter, are so many concrete realities whose benign influence on man has passed into a household word. Man is an automaton, and it is woman that imparts life and motion into its otherwise dead frame.

Rambhadra was a perfect stranger to love, as love was a perfect stranger to him. But I can assure you in all solemnness, that the prospect of having a wife really transported him into the region of ecstasy. And his was not a singular case. It was with you, with me, with every body almost. What is a mountain to me and I to a mountain, and yet if the ‘distance’ of a mountain ‘would lend ‘enchantment’ to my ‘view,’ it is no wonder that our betrothed should. So sweet and enchanting are the associations of a betrothal that we would much rather part with life than part with them. The match-maker is an ethereal

being. Our future wife's nurse is a most welcome guest. Her friends are our's *ex-officio*. Father-in-law's house is a paradise, impregnated with nectarian sweetness. But above this, above these and above all, the presence of our idol there in divinity itself. Rambhadra had this beatific vision, when with down-cast eyes he slowly directed his steps to where his mother was seated. She was looking serious, in fact was reconciling herself with the altered manners of her son.

'Ma,' dear, I've good news to tell you.

Anjana sighed. She looked towards the blue vault of heaven and then the face of her son obtruded on her sight, and again sighed.

'You don't speak, ma,' when I come to tell you good news, it almost breaks my heart.

Anjana sobbed and tears trickled down her withered face.

'Why do you cry, Ma,' when it's an auspicious thing to come to tell you. Your crying is inauspicious.'

Anjana wiped away her tears and addressed herself to know the good news. This was communicated to her in no time. With the necessary comments, respecting the betrothed's parentage. Rambhadra expected that his mother would brighten up at once, but here he was disappointed. His mother was an uncommon prudent woman, and in the twinkling of an eye, considered the question in all its possible bearings. She was afraid that her son had become too wayward to ever become a loving husband. She was quite certain that her daughter-in-law being a rich man's only child was inured to much parental indulgence as rendered her incapable of turning out a good housewife, and a rupture with her was only a question of time. But, ay, that irrepressible but—there was a better side of the affair, and she cogitated on it, her face lighted up into one of joy. 'Yes, he sadly lacks a guardian, and such a one his future father-in-law would be, and the marriage dower would be the wherewith to redeem the lands.'

The die was cast. The match-maker was summoned inside, and Anjana gave her consent to the match, extracting from the

delegate a promise that Ghaneshyam Sing should give a sum of three hundred rupees to her son, the necessary jewels to the bride and incur the cost of the marriage ceremony.

‘ Oh, Pleasure ! you are indeed a pleasant thing,
Although one must be damned for you, no doubt.’

Byron.

CHAPTER XIII.

On a low, square stool, sat Shyamdyal Sing, the well-known money-lender of Sivnibas one morning early in November. Outside it was delightfully cool, refreshed by the pearly hangings all around. The feathered tribe welcomed with their joyous chorus the lovely morn. Nature rejoiced in the midst of her freshness, and man caught her blissful contagion. Poor Shyamdyal ! He was born to be miserable. Not that he lacked money or means to be comforted. He was strictly speaking a monied man. Whatever he had he invested in the best manner he could. He converted his valuables into money or grain that it may fetch him interest or profit at fabulous rates, and he cared not whether his policy hastened the ruin of others so long as his Shylockism found free play. There he sat on that low stool with a tender twig in hand (for that he used as a tooth brush) and a mug of water besides. Ostensibly he was going through his morning ablution, but really there was something he was deeply thinking upon.

The money-lender's house consisted of two compartments, one outer and another inner. The inner contained five detached thatched rooms. The outer consisted of a sitting room with a *verandah*, a cowshed, and another thatched room for servants, with a spacious compound. In the sitting room there was a raised wooden platform on which was stretched a faded carpet and this was his seat for transacting business. At one corner, sat an old bald-headed man on a reed-mat, wearing specks and eternally writing at the sacrifice of his erect posture. Shrewdness and servility, cunning and deceit were depicted on his face, so

that the outer man exactly resembled the inner man. On the compound you would see a good number of barns lifting their conical heads to attest their owner's wealth. A band of famished beggars had come with the break of day with sacks to take loans of grain. In a side-room of the house you might see large trunks containing stitched yellow papers bearing the tracery of accounts and rolls of bonds, or other obligations securing repayment of loans advanced. The place was essentially one of business, one continuous stream of money-giving and money-taking. What strikes us as strange is that the august owner felt disconcerted both at the accumulation and diffusion of his wealth. If there was a stagnation of its circulation, he loathed food and drink for days at the thought of his business coming to a close. If there was an unusual circulation, he trembled at the thought of approaching ruin.

'It's very provoking. Isn't it, Gour?' addressing the old man who was writing at the corner.

Gour lifted his head, took off his specks and after assuring himself that he was the party interrogated, said 'I hope, sir, it's no fault of mine.'

'Oh! certainly not your's. I mean it's provoking that I should fast lose my debtors,' rejoined Shyamdyal.

'Who has again bolted off?' asked Gour with gaping mouth.

'That beggar, Rambhadra. Know you not that he's fast getting himself absolved?' replied Shyamdyal.

'He can't go off so soon. His lands are encumbered past redemption,' answered Gour with a sneer.

'But you have not heard that he is fast marrying a rich man's daughter and an only daughter. I am told that he will get three hundred Rupees in hard cash as his marriage portion' uttered Shyamdyal with a deep sigh.

'It couldn't be so hopeful as that. Who the dunce would pay three hundred rupees to such a jewel and throw his daughter hand and foot bound into water! for be sure that marrying one's daughter to him is tantamount to throwing her into water,' exclaimed Gour, wiping the glass of his specks.

‘Oh, but you forget, my good man, that the girl has enormously grown up, and her parents are very anxious to bestow her away on the first man, who consents to wed. If she would attain puberty under the parental roof, it’s eternal damnation to the parents themselves. They would lose caste and hurl into Hell their ancestors up to the fourteenth remove. Oh! what excellent lands I am going to be deprived of. I thought that I’d have the mortgaged lands for nothing, but man proposeth God disposeth,’ and saying this, Shyamdyal shook his head in despair.

‘You need’nt despair, my good sir, for am I not your trusted servant? Only command me to do something, and I’ll do it,’ and Gour significantly pointed out the trunk in which the old account papers were deposited.

‘No, no, that’s impossible. If it had been a poor rustic or ignorant clown, what you hint would have been accomplished. But Rambhadra knows to read and write, and any attempt on our part to make a spurious entry in those papers will put us into difficulties. Besides, as he is going to marry a rich man’s daughter, it’s clear his father-in-law will maintain Rambhadra’s defence, if we were minded to put him into Court on that trumpety claim. The idea is simply absurd, and we——.’ Here Shyamdyal was interrupted by a rustic, who asked in an imploring tone the loan of a small sum of money.

‘You can’t have it?’ said Shyamdyal. ‘Have pity on me, sir, I am in great distress. My landlord has distrained my crop, and my children are dying from starvation,’ answered the unhappy man.

‘Name the sum, you want,’ interrogated the money-lender.

‘Twenty Rupees, Sir,’ answered the poor man.

‘Twenty Rupees! impossible! I can let you have ten, if you like, but you must execute a bond for twelve Rupees,’ was Shyamdyal’s resolute reply.

The poor man looked up and down, scratched his head and beard and then exclaimed ‘oh Heavens, why are you so cruel to me, a poor man!’ Then addressing the money-lender he said—

‘Sir, I consent to your terms, do what you think proper, let me to my fate.’

Shyamdyal opened his treasure-chest, brought out a purse, and counted the money half a dozen times. He then put it on his head in token of obeisance and ordered Gour to hand it over to the debtor. The money was not instantly paid, but Gour hummed and coughed, looked this side and that, till when he saw the coast was clear, paid nine Rupees deducting for his honorarium one Rupee, much to the poor man’s vexation.

Later in the day, a stamped paper that had been purchased in the name of his debtor, was converted into a bond, in the absence of the debtor himself. And this was put with the roll of such documents, we have spoken of.

While Shyamdyal was poring over some of them, another of his debtors came to make payment and take his discharge.

The man wanted to know what the amount of his debt—principal and interest, was, before he made the payment. No body would pay heed to his requisition, till the intending payer became clamorous.

‘You want to know what you owe me, eh?’ asked the money-lender at last.

‘Yes’ answered the man.

‘But why should you be in a hurry to pay? You had better not, for it’s a bad season this year, and you will have to borrow again,’ said Shyamdyal, with something like paternal kindness.

‘Yes, sir, all that’s very true. But I’m a poor man, and as I see my debt swell up with that exorbitant interest I can’t sleep,’ was the answer.

‘Oh! never mind that interest. I won’t realize interest from you. So you had better not pay,’ assured the money-lender.

The man would not hear of any such thing. He was determined to pay. Shyamdyal became scarlet with rage at what he considered to be perverseness on his debtor’s part.

‘Very good, if you pay, pay me instantly,’ said he.

‘What’s the amount?’ asked the debtor again.

Shyamdyal directed Gour to look into the accounts, and ascertain what was due from the intending payor. This was done without much delay, but Gour's hand had first to be oiled with a rupee. The earlier payments were set off against fabulous debts which the money-lender had written in his books, and it was after much discussion that the man obtained his discharge, having had to pay twenty rupees more than was lawfully due from him.

I'll have my bond : speak not against my bond ;
 I have sworn an oath, that I will have my bond.
 Thou call'dst me dog, before thou hadst a cause ;
 But, since I am a dog, beware of my fangs.

Merchant of Venice.

ENGLISH WORKS ON HINDU LAW.

(*Continued from page 187.*)

4. Mr. Arthur Steele composed a work under the title of "Summary of the Law and Custom of Hindu Castes." The treatise was published in 1827 at Bombay by order of the Government of that Presidency, and again printed at London in 1868. In the last edition the title of the book has been slightly abridged. It is entitled the "Law and Custom of Hindu Castes." The work is principally divided into three portions, namely:—Law, Castes and Existing Customs. Under the head of Law the topics of Marriage, Parentage, Adoption, Guardianship, Service and Slavery, Community of Property, Partition, Inheritance, Contracts, Prescription and evidence, are discussed. The following subjects have been arranged and treated under the group of of Castes in addition to the consideration of their varieties, rank, privileges and professions:—I. Existing Law of Usage, and the Establishment of New Rules in the Different Castes. II. the Constitution of Assemblies of Caste for the Decision of Disputed Points of Custom, Punishment of Offenders, Exclusion and Re-admission. III. In whom is vested the Duty of Assembling and advising the Castes on such Occasions. IV. The Rights

and Privileges attached to Headships in different Castes. V. In whom is vested the Authority to expel and Re-admit to Caste Privileges. VI. Penance and Subsequent Readmission to Caste Privileges. VII. Permanent Exclusion from Caste Privileges. VIII. Rules of Intermarriage and Eating together. IX. Oaths most binding in each Caste. The topics ranged under the class of Existing Customs are Marriage, Parentage, Adoption, Guardianship, Service and Slavery, Community of Property, Partition, Inheritance and Contracts including Documents, Deposits, Pledges, Fines, Debts and Interest, Sureties, Purchase and Sale, Treasure Trove, Evidence, Customs of Sahookors, Deposits with Sahookars, Partnership, Insurance, Hoondees, Brokerage and Bankruptcy. Independent of the above-mentioned three divisions, the work of Mr. Steele contains a preface, a list of Sanscrit Law books, two appendices and an index. The preface mentions the principal sources of the compilation of the treatise. The list of Sanscrit Law Books is given under the head of Law, and names a good many works which have nothing to do with legal subjects. The names of the Law Books have been rendered uncouth and unintelligible by the bad orthography of the writer. The Appendix A details the Customs of particular castes of Poona, while the Appendix B dwells at length upon the customs of Gosamees or Gosaeens. Mr. Steele does not so fully treat of Law as he does of Castes and Existing Customs. The principles of Hindu Law as laid down by the author in his work, have been clearly defined, and chiefly supported by the authorities of the Bombay school. Some of the authorities cited in support of the legal principles have no probative force or authoritative weight in the school. The writer notices a few variant doctrines of the Maharashtra school without stating which of them is preferably followed. But a good deal of useful information regarding Castes and existing Customs may be gleaned from Mr. Steele's work. The various castes that are to be met with in the provinces of the Bombay Presidency, are described and ranked according to the Brahmanical books and to general estimation. The description of existing Customs or usages in force in the said provinces is

elaborate and replete with information. Mr. Steele's work on the law and Customs of Hindu Castes, though not well arranged, may be advantageously used as a book of constant reference. It affords indications of the writer's acquaintance with the original Hindu Law Books current on that side of India.

5. A concise and elegant tract on Proprietary Right was composed by Rajah Ram Mohun Roy. The principles of Hindu Law treated in the book are all based upon apposite authorities, and are defined with precision and accuracy. The original texts of both the ancient and the modern legislators relating to the topic discussed by the author are given with translations into English. The treatise is well calculated to enlighten the speculative as well as the practical lawyer. Had the Rajah similarly handled other topics of Hindu Law, he would have left a complete and regular work on Hindu jurisprudence.

6. Sir William Hay Macnaghten, son of Sir Francis Workman Macnaghten, is the author of a work on Hindu Law in two volumes. The first volume is entitled "Principles of Hindu Law," and the second "Precedents of Hindu Law." Both these volumes were published in Calcutta in 1829. The first volume only was again printed at Madras in 1865; but in 1874 the two volumes were consolidated into one, and printed with a memoir of the author at Madras. In nine chapters the first volume treats of Proprietary Rights, Inheritance, Stridhan or Woman's separate Property, Partition, Marriage, Adoption, Minority, Slavery and Contracts. In addition to these topics an English version of an extract from the Vyavahara Matrika Prakarana of the original Mitakshara is given in the volume. Preliminary remarks as well as an index are also appended to the same volume, at the outset and at the end respectively. The second volume consists of precedents and opinions on various points of Hindu Law touching upon Inheritance, Maintenance, Woman's Property, Exclusion from Inheritance Partition, Adoption, Minority, Gift, Slavery, Debt, Sale and Evidence. The Preliminary remarks of the author are learned disquisitions full of valuable information on many intricate and doubtful questions of Hindu Law. They

refer to the various authorities of the existing schools of Hindu Law in India, and state the Principles and Presidents of Hindu Law after collection and examination of the several sources of the law. Notwithstanding these merits the work has many faults. Authorities are rarely quoted. The tenets of the different schools have been confounded in many instances. Some of them are erroneously defined. Many important doctrines have been altogether omitted without any reason whatever. These shortcomings are particularly noticeable in the Principles of Hindu Law. Partial additions and corrections are absolutely necessary to render the work complete and accurate. Such being the character of Macnaghten's work, it is strange that great deference is paid to it by the Privy Council and the tribunals of the British Indian empire. The Judicial Committee of the Privy Council has observed that Sir William Macnaghten is by far the most important authority, and his work is decisive on all legal questions treated in it. The late Dr. Horace Hayman Wilson, Boden Professor of Sanskrit in the University of Oxford, edited Sir William Macnaghten's Principles of Hindu Law. This edition was first published in London in 1859, and has since been re-printed there several times. It contains, in lieu of the author's Preliminary Remarks, an introduction by the editor, and a few scanty notes. The editing does not go beyond the bare re-production of the Principles of Hindu Law, excepting the introduction and notes. The introduction, which supplies the place of the Preliminary Remarks, succinctly notices, amongst other matters, not less important, the various sources of Hindu Law, and is equally interesting and useful. But the Preliminary Remarks should not have been left out, as their importance and utility are not impaired by the introduction. The English version of the extract from the jurisprudential section of the Mitakshara by Sir William Macnaghten has been purposely and very properly omitted.

The edition of Sir William Macnaghten's Principles of Hindu Law by Babu Girish Chandra Tarkulankar, the editor of a new edition of *Daya Krama Sangraha*, appeared at Calcutta in 1873. It contains, besides the author's Preliminary Re-

marks and Principles of Hindu Law, a short preface, two charts of succession according to the Benares and Bengal schools, marginal notes, foot-notes, an appendix as well as an index. But Sir William Macnaghten's translation of the Administration of Justice, the Law of evidence and Pleading and Trial by ordeals from the Vyavahara branch of the Mitakshara has been omitted as the same is given in the editor's edition of the Mitakshara Vyavahara Adhyaya, and is also foreign to a treatise of an elementary nature. The short preface states the object of the publication of the edition. The two charts of succession appended to the book are elaborate and exhaustive. The first chart which mentions the series of heirs that come in the order of succession, agreeably to the doctrines of the Benares school, appears to have been reproduced by the editor from his edition of the Mitakshara Vyavahara Adhyaya. But similar tables of succession in accordance with the received tenets of the schools of Mithila, Bombay and Madras, ought to have been affixed to the work in order to render it more useful, and to enable the reader to note the difference between them. Abstracts of the Principles of Hindu Law have been marginally noted for the purpose of facilitating reference. The foot-notes of the author as well as those by the editor are all distinguished by the initials of their respective names. The editor's foot-notes generally refer to such forensic decisions as have bearing upon the legal principles, and are given to support or controvert their positions. Some errors and deficiencies of the author have been noticed by the editor, while others have escaped his notice. It is worth while mentioning that the editor, who, as observed before, is a Sanskritist and lawyer, has been indifferent about the citation of appropriate authorities in support of the doctrines of Hindu Law dealt with by the author without reference to any authority. Had the errors of Sir William Macnaghten been duly rectified, and had his deficiencies been supplied by the erudite editor, his edition would not only have been improved, but it would have been the most reliable treatise on the subject.

7. In 1844 Mr. F. E. Elberling, late of the Danish Civil

Service, compiled and published at Serampore a Treatise on Inheritance, Gift, Will, Sale and Mortgage. The book was reprinted at Madras in 1865. It consists of six books of which the first treats of the Laws of the Bengal Presidency, and the remaining five are devoted to the consideration of the subjects mentioned in the title of the work. The first book is divided into five chapters of which the third exclusively dwells upon the sources and schools of Hindu Law. The second book comprises eight chapters, but its fifth chapter, which relates the order of succession according to Hindu Law, is sub-divided into six sections, and gives *in seriatim*, Introduction, order of succession in general, order of succession according to the Bengal school, order of succession according to the Benares and Mithila schools, succession to the Property of a Devotee &c., order of Succession to a Woman's peculiar property, Impediments to Inheritance, and Partition of estate. The eighth chapter of the second book deals with the Rights and Obligations of the representatives of a deceased person. In the third book the subject of Gifts is discussed in seven separate chapters under the following heads: 1. Requisites to a Gift. 2. Who can make Gifts? 3. Who can receive Gifts? 4. What can be the subject matter of Gifts? 5. Pious Gifts. 6. Form of a Gift. 7. Effect of a Gift. The last three books, which are divided into five, nine and ten chapters respectively, deal with Wills, Sales and Mortgage. The remaining contents of the treatise are a preface, a catalogue of the books referred to in the course of the work, an appendix and an index. No special notice of the preface, appendix and index, is necessary, as they are of no great importance. The works on Hindu Law, mentioned in the catalogue and consulted in the compilation of the treatise, are partly the English translations of a few original Law Books of the Hindus, and partly some English tracts on Hindu Law. The sources of the compiler's information and knowledge of Hindu Law are therefore limited and second hand. It is vain to expect much of Hindu Law from one who was wholly ignorant of the Sanskrit language. As regards the Hindu Law of Inheritance, the doctrines of the Bengal,

Mithila and Benares schools, are however succinctly and clearly set forth, and for the most part supported by the authorities accessible to the writer. But the tenets of the schools regarding the other topics of Hindu Law dwelt upon by Mr. Elberling are not similarly distinguished and particularized. The Mitakshara is wrongly cited as an authority of the Mithila school. This mistake seems to have originated in the author's want of access to the English version of the Mithila authorities. The doctrines of the Bombay and Madras schools have not at all been noticed. The principles of Hindu Law do not all appear to have been correctly laid down in conformity to the authorities of established repute. Mr. Elberling's work is by no means a work of authority.

8. Mr. T. L. Strange, son of Sir Thomas Strange, and a Judge of the late Madras Sudder Adawlut, has written, after the plan of his father's Elements of Hindu Law, a treatise under the title of "A Manual of Hindu Law." The work was published at Madras in 1856 and again in 1863. It treats exclusively of Hindu Law prevailing in the Presidency of Madras. The author has followed the track of his father. The information that was deemed absolutely necessary for the compilation of the Manual of Hindu Law was all collected by the writer from sources to which he had access. But unfortunately his labors have proved fruitless. The work is no longer received with the same degree of respect in which it was previously held. The errors and peculiar views of the author were probably caused by the misapprehension of the original sources of Hindu Law. His views on one uniform system of Hindu Law throughout India are in direct opposition to the present state of things, and can hardly be carried out. It is said that the Manual was held in great repute till the amalgamation of the Madras Supreme and Sudder Courts; but its authority has since that time become impaired. The fusion of the two Courts into one has not worked any change whatever in the system of Hindu Law obtaining in the Madras Presidency; it cannot therefore be reasonably considered as a good reason for the decline of the authority of Mr. Strange's treatise. The Manual is not, however, devoid of merit.

THE BENGAL PEASANT.

CHAPTER II.

Though the Bengal Peasants are classed into the 'capable' and 'incapable' from the standard of their capability or otherwise of paying the landlord's dues, yet from another standpoint, *viz.*, their prosperity in life, they are subject to the following classifications.

1. The Superior peasants.
2. The *Satwans* or capables.
3. The *Natwans* or incapables.
4. The labouring peasants.

The members of the first class have been singled out from the *Satwan* fraternity on account of the comparative vastness of their tenures, the capital at their disposal, and the ease and comfort attendant on their domestic life. Not to speak of the absolutely rent-free holdings which they own, there are others charged with a small quit-rent. These are denominated *lakhiraj* or *ayma*, respectively. The very fact of their being owners of such holdings argues possession of a decent capital. For the rent-paying holdings the rents charged vary from a hundred to three hundred rupees. The lands are either under their direct cultivation or are sublet wholly or partly to undertenants from whom rent in specie or kind is realized. Where the lands are sublet in perpetuity or where they are sublet in a permanent manner, the *koorfi* or under-tenant becomes the *de facto* tenant, and the tenant is elevated to the rank of a middelman.

We have no farmer class in Bengal similar to what they have in England, but the superior peasantry are fast getting into the English farmer type. The superior peasant's cow-shed contains a goodly member of animals necessary for the tilling up of the soil, and to give to his animal-wealth an air of completion he has a few milk-cows to minister to his domestic wants. The

courtyard of his house is relieved by a few *golas* or barns in which grain is stored. He has about him a small quantity of ready money, and his wife and children's persons are bedecked with sundry silver ornaments. He is sometimes a small capitalist giving loans of small sums of money or small quantities of grain to his inferiors, charging interest or profit thereupon according to the customary rates.

The tendency which this class of tenants has lately evinced is to become little merchants. You may see them carry the surplus grain to the nearest market or port or Railway Station on the back of their bullocks, and selling it at advantageous prices. Sometimes they set up shops for the sale of the grain and thereby augment their capital.

Their life at home is one of comparative ease and affluence. Not to speak of the two hearty meals a day which they have and of the comparative delicacy of the dishes set before them, they have for tiffin cakes and sweetmeats, milk and other articles of luxury. The things may not be of so fine and exquisite taste which grace their betters' table, but nevertheless a sense of luxury creeps in them when relished.

Their dress is of a piece with the sort of food they take. In this country, much clothing is not needed. But the superior peasant distinguishes his ordinary from the holiday costumes. These are of a finer texture than the other. The decoration of his person is completed by a pair of shoes, a piece of fine wrapper or course shawl, when he is in a mood to be genteel. We have seen peasants of this class chew betel leaves (an article of luxury) in quite a gay style, comb their hair right dandy-like sauntering in a wayfar as if they were veritable scions of the aristocracy. These people consider it *infradig* to hold the plough or the hoe for digging up the soil. Some times they do not stoop to cut the ears of the corn that has become fit for the scythe. In sundry places near the metropolis we have seen peasants of this description sitting with their backs resting against wooden boards, smoking away their indigenous pipes, and if you tell them that their corn has become harvestable, you will hear them order the

hired labourers for cutting the corn as if that task was inconsistent with their genteel breeding.

In the Bengal villages, they are designated *Mundals*. If Mahomedans they are styled *Makhadim* or *Aymadar*, if Hindus *prodhan* or *Biswas*.

In regard to their intellectual culture, it is almost nil. Some of them know to read and write a little, but this is not the effect of any tuition they had at school, for generally speaking they were never there at all. They picked up the little knowledge which they possess when they had become grown up men. They are taught to prize this modicum of learning because it aids them in thwarting the fraudulent machinations of the village Gomastah or Karkoon. * * Gomastahs are habitually giving them false rent-receipts, and with a view to detect the falsity in them, reading and writing are necessary. The ratio of the men who can read and write is small, the bulk of the peasantry being in hopeless ignorance. •

As moral men, the superior peasantry are not a truth-loving set. Being inured to chronic oppression and exaction at the hands of the Zemindar and his agents or public officials, their life has been one of evasion, equivocation, and falsehood; and these characteristics have become quite ingrained in their nature. Of course there are honourable exceptions, otherwise the rule would not hold good. But while addicted to evasion and equivocation they are generous foes, friendly neighbours, and hospitable citizens.

To the rulers they are most devoutly loyal, to great men servilely obsequious, to the priests and spiritual guides submissively reverential. The sight of a red turban* makes them shudder from head to foot, and the advent of the Darogah or the Magistrate into their village throws them into hysterical convulsions. Their faith in the infallibility of our courts of justice is unflinching, and the administrators of justice are identified in their minds with religion incarnate.

In their domestic circle they are loving husbands, affectionate parents, and kind relations. Not less strong are their filial

*A Constable or Court bailiff.

virtues. They look upon their parents and elders as demi-gods, whom it is almost sacrilegious to dishonour.

But if they have any virtue which outshines the rest, it is the *esprit de corps* which seems to be impregnated in their very constitution. In their normal state, they are always patient, peaceful and law-abiding people. But if you go on heaping on them injury after insult, their patience gets out of stock. The agrarian disturbances in the District of Pabna would never have occurred if the Zemindars had not goaded them almost to destruction in the matter of the rate of rent. We know of many instances where the tenantry carried on for years rampant hostility with the Zemindar, for his tyrannical conduct. His cutcherry was burnt down, his men were murdered, and his estate was wholly devastated. This sort of violence is only possible in East Bengal where open warfare seems to be much in vogue with the people. In Western and Central Bengal, clandestine obstructiveness is the weapon offensive and defensive wielded by the peasants. The Zemindar's Naib loses his head, or his cutcherry becomes a heap of ruins, and no body knows who was at the bottom of those mishaps. The tenantry stand up *en masse* and withhold payment of the rent, till the Zemindar's estate is sold for arrears of government revenue. Probably a false criminal charge is laid against the Zemindar, accusing him of extortion or wrongful confinement, and they chuckle over his acquittal after the outlay of a heavy sum of money. Should the Zemindar resort to a Court of law first for the recovery of rent, the ryots in their defence plead in a body that their lands are rent-free or that the rates of rent are not those actually levied from them. Where the Zemindar claims enhancement of rent, the tenant is sure to plead an exemption on the score of possessing hereditary rights to pay at fixed rates. Where ejection is claimed, the transferable character of his holding is pleaded. It would be wearisome to enumerate all the subterfuges which the peasants have recourse to in order to thwart their landlord in his attempt to bring them to subjection. Forgery and perjury are largely availed of to achieve their nefarious ends, and it is no secret that

many landlords have ended their days in misery and ruin, on account of having carried on a protracted quarrel with their tenantry. But of this more hereafter.

Be it said to their credit that these peasants have not as yet learnt the use of drinks. A few of them are addicted to the smoking of opium or hemp or the drinking of *bhany*, but as it is they keep themselves within the bounds of moderation. We are not aware of any instances where *bhany* drinking or opium smoking brought on a peasant's ruin. In this respect, he is decidedly a more honourable man than his English brother. So far as other social vices are concerned, the peasant is comparatively free from them.

Having described the domestic life of the peasant—his virtues and vices—it becomes necessary for the elucidation of our subject to say something about his woman. It is hardly necessary to record that the peasant-families are so many little domestic republics in which the voice of the Head is supreme. Where the Headman is old or otherwise incapacitated by bodily or mental weakness, there is a sort of regency created in favor of the next elderly male-member of the family.

Among females, the mother occupies the first position in the family circle. In all matters falling within the pale of house-hold duties, her commands are absolute. She rarely sits idle. On her devolves the management of the house-hold—the superintendence of the family eating board, the rearing up of the children and the supervising of the work done by the other females. When she is physically unable to do the cooking or other work demanding sustained exertions, she nurses the children, and when they are asleep, she is at the spinning instrument manufacturing the materials, wherewith to cover the family's primitive nudity.

The other women have duties allotted to them in which their services are exceedingly useful. One has the charge of cooking, another the cleaning of the family plate, a third has the cow-shed to look after, a fourth has to prepare the cow-dung cakes as a good substitute for fire-wood, while the fifth fetches

water from the nearest pool for culinary or other purposes. It is invariably the case in all peasant families that the women boil the paddy for extracting the grain, and you are sure to see them at it almost every day. Besides these, on women falls the task of frying rice to be served up for luncheon, and of preparing simple cakes for the delectation of the young ones.

The women of this class of the peasantry do not appear in public, and consequently for them to betake to any outdoor work is out of the question. The only outdoor work which their sense of decency allows them to execute is to carry water from the nearest pool after they have done with bathing. Their dress exhibits primitive simplicity. It is one piece of cloth that serves the purpose of a gown, a petticoat and a veil. The cloth is of coarse texture, woven with thread spun out by *Mater familias* at home, and for which the weaver gets a basketful or two of paddy. This is certainly the ordinary costume of these simple daughters of Eve. They have their holiday costume which is quantitatively no better than the ordinary one but simply of finer texture.

As regards the decoration of the peasant woman's person, if she is not a widow, she has a few silver ornaments to wear, consisting of the nose-rings and ear-rings, armlets and anklets, necklaces and waist-bands.

Cocoanut oil is the only perfumery which these women know of, and it is prized for its rare hair-invigorating qualities. At fairs, we have seen a large quantity of this precious commodity sold, and the peasants take them in bottles wrapped with rags, as a security against breakage. The only rouge which the peasant damsels use to heighten the color of the skin is turmeric made into a paste. Let their skin be rubbed in that way, let their hair be anointed with a profuse quantity of cocoanut oil, let them but paint the sides of their feet with lac-dye, and their teeth with a preparation of sulphate of iron, let them don their silver ornaments and their toilet seems to be complete. Blessed with all these luxuries, their life is one of blissful contentment. There is no hankering after the jewel and the brilliants which crown the head of her betters in life.

As a wife the peasant woman is loving, as a mother affectionate and dutiful, as a dependent member her submissiveness borders on servility. To her neighbours she is friendly, and to strangers kind and hospitable. Fidelity to her lord is a conspicuous feature in her character. She is taught from her infancy to keep up this virtue in the inmost recesses of her soul as a treasure of priceless value. She identifies it as the *sine qua non* to the attainment of immortal bliss in the life to come.

Peasant-life is pre-eminently religious. It is religion verging upon superstition of the grossest type. The worship of the elements, of the countless fetish and polytheistic gods and goddesses, prevails among the peasants to an abnormal degree. The festivals and ceremonials which they periodically celebrate are consistent with the doctrines of that faith which they believe in and cherish. One marked result which flows from their superstition is their belief in demonology. Among peasants, the dread of ghosts exists in an enormous degree. They have perpetually about them a piece of iron wherewith to disenchanted themselves from the unseen influence of the spirits of the departed.

We cannot dismiss this branch of our subject without saying a few words relating to the political life of the superior peasantry. The principal feature of their political life consists in the possession of certain immunities which in a country like England would be no immunities at all. These are, firstly, immunity from illegal arrest or extortion by the zemindar or his men, secondly—immunity from maltreatment at the hands of the police or civil officers. Hitherto in the rural annals of Bengal these wrongs against their person and property were the rule with the powers that be either private or public. It was customary with the zemindar, when other expedients failed him, to proceed right to his estate with a view to raise money from his tenantry by sheer duress. Was it a benevolence which he intended to levy for his own individual benefit, was it a contribution in behalf of a hospital or school which he had ostensibly set up for hoodwinking Government or its officers—was it a *bhikhya* (begging) that was commensurate with his lordly need,

the easiest procedure was to catch hold of some of the *Mandols* and to ill-treat them till they came to terms. To shut them up in a low dungeon, to ease them of their grain and to dishonour their women, have unfortunately been sometimes practised. Other diabolical methods of extortion were applied till impunity was purchased by them at the sacrifice of much money.

Similar pranks the police sometimes play in the village. If the object of their advent there be the detection of offenders, the wrath of the constabulary first finds its vent on the devoted heads of the *Mandols*. They are dragged from their homes and flogged in a merciless manner. Their women are sometimes dishonoured in a manner repugnant to all sense of humanity, for the nonce there is a reign of terror in the entire village. Houses are vacated and the villagers fly from them *en masse*, leaving their property and all to the tender mercies of the myrmidons of law. When such is the treatment they are subjected to, it is no wonder that exemption from it should be valued by them as a rare immunity.

Irrespective of this immunity which implies at best only a negation, there are others which are positive in their character. All the superior peasants have the franchise to sit in the village council to deliberate upon matters affecting their temporal and spiritual concerns. And the franchise is esteemed by them as a star of no ordinary honour.

These councils pass by the name of Panchayuts or the meetings of five elders. There is not a subject within the whole range of human affairs which the members do not feel themselves strong to grapple with or discuss. The policy of Government and that of its officers, from the District Judge or Magistrate to the humblest *chowkidar* (watchman) or *piada* (peon), the nature of justice administered in our Courts, and the corruption of the Court officers—weather and rain-fall,—the Gomastah and the Darogah (constables), sanitation, health and disease, crops and prices, exportation and taxes, popular festivals and fairs, female incontinence and feasts, religion, domestic morals, and fifty other matters come in for their respective *modicum* of consideration.

It would be an unpardonable omission on our part if we fail to describe more closely the constitution of these councils and the procedure adopted for transacting business. The meetings which are periodically convened are open air meetings in front of the temple of some tutelary god or goddess, underneath the arching branches of some banian tree. The hour appointed is generally three in the afternoon, after the rustics had eaten a hearty meal and had enjoyed a good nap. With a plain *dhuti* (cloth) on that descends down to the knee, and bearing a wet-towel on the left shoulder, the peasant with the pipe in his hand wends his way towards the place of meeting. No chairs, forms, are there to make him easy. He perches upon *terra firma* allowing the wet napkin to mediate between it and him. Sometimes a rounded bundle of straw is used as a low stool to sit upon preparatory to his smoking the favourite pipe.

The proceedings open with some general remarks about the weather or some other theme uppermost in his mind, and then the subject for discussion is gradually introduced.

Then follow animated discussions, elaborate arguments, and loud speaking, till the scene becomes Babel worse confounded. Not satisfied with speaking to the utmost stretch of their lungs, not satisfied with exhibition of animation in their talk, they gradually come nearer to each other and set off their oratory with violent gestures. These sometimes are positively indecent, and similar gestures are exhibited by way of retort. One member pulls another by the hand, another by the shoulder, a third by the neck, low mutterings are whispered into the ear. Some one receives a push, another an accidental blow, while a third's toe is trodden upon. The assembly are now at their fever-height. Sharp words, abuses of all description become substitutes for reasons and arguments, and as the assembly disperses the victorious party leaves off with drums beating and colors flying. Such stormy meetings are not frequent, they however take place when some social scandal comes up for discussion, and the ban of excommunicating the delinquent is proposed.

Whatever may be the shortcomings of the existing Panchayat

system, it is unmistakeable that at one time in the history of Bengal its influence on rural communes was paramount. It supplied with considerable efficiency the place which its predecessor the township system had occupied. In the Madras and Bombay Presidencies, in the North-West and Punjab, Panchayuts are recognized public bodies, and in Madras they are invested with certain police and judicial powers. In Bengal, however crippled the Panchayut system is, there is no doubt whatever that its jurisdiction over many matters is still extant. All complaints, be they civil or criminal, are as a rule laid before the Panchayut in the first instance. If the cases can not be compounded or if the authority of the Panchayut be feeble they see the light of our courts of justice. Where cases are compoundable and the Panchayut feel themselves strong, the offender, civil or criminal, receives his punishment, which is either a fine or fine accompanied with restitution of property. Sometimes the fine imposed is appropriated by these rural judges themselves, while rarely it is devoted to the furtherance of some object of communal interest. In most cases it is a sort of hush money which the offender voluntarily pays down. But in whatever way the money is appropriated, the delinquent secures by it the partizanship of the Panchayut when he is actually put into court. It has been our painful lot to witness this strong partizanship exhibited and maintained by them at the sacrifice of truth and honour, honesty and fair play. Was it an investigation on the spot by the police or magisterial authority? Was it a case before a court of justice either civil or criminal, the members of the Panchayut were there to advocate the interests of their favorite party, with their evidence.

But this is not the only sort of advocacy manifested by them. All litigation that comes from the village must needs pass through them, whether for good or evil. On them devolves the task of giving shape to one's complaint before it is actually put into the legal adviser's hands. They put a false colouring here, and a shade there—it is an exaggeration in one portion, and an understatement in another; where a simple assault took place an

outrage is added. The use of criminal force is swelled up into a theft or robbery, and sometimes simple hurt is exaggerated into a grievous one. In civil action, the same disposition to augment the extent of real injury is manifest. Your cattle might have simply trespassed on your neighbour's field, but you find yourself charged with wanton destruction of his crops. You might have protested against your neighbour putting up his fence beyond his legitimate boundary line, but you find yourself put into court charged with having dispossessed him from his entire holding. The consequences resulting from the habitual exaggeration of one's claim are extremely suicidal to the suitor's interest.

(To be continued.)

ORIGINAL RIGHTEOUSNESS

VERSUS

MORAL AGENCY.

In order to shew the consistency of original righteousness with moral agency, it is essentially necessary to ascertain the meanings of those terms. By original righteousness is meant that primitive state of holiness and purity in which, as the Scriptures tell us, our first parents were created. In the book of Genesis which contains an account of the generation of all things the creation of man is spoken of in the following terms, "And God said, Let us make man in our image, after our likeness." (Gen. I. 26.) With the elements of this divine likeness St. Paul acquaints us in one of his epistles by the following words. "And that ye (that is the Ephesian converts) put on the new man which after God is created in righteousness and true holiness" (Ephi III. 24.) Righteousness and true holiness, then, constitute the chief, if not the only, ingredients of that divine similitude in which the original ancestors of the human race were created. Solomon declares the same truth when he says, "So, this only have I found, that God hath made man upright; but they have sought out many inventions."

(Eccle. VII. 29.) This original rectitude of man, then, agreeably to the passages quoted above, consisted in a perfect illumination of the mind to know and comprehend the law of God, in holy dispositions and affections which inclined him to our observance of that law, together with a subordination of his animal to his spiritual nature. By moral agency, on the other hand, is meant the state of a moral agent, that is, of a being capable of virtue or vice, of praise or blame, of reward or punishment. The conditions of moral agency are evidently intelligence, a moral faculty, and a will free from restraint. Such being the definitions of original righteousness and moral agency, our present enquiry is, are these two things consistent with one another?

I. There are some *a priori* considerations which afford a presumption that original righteousness is not inconsistent with moral agency.

(1). The Scriptures reveal to us the existence of angels who do God's will in heaven. These unfallen beings delight in the performance of holy acts, in the observance of God's laws, and the execution of his commands. That they were created by the Almighty in that purity and holiness which they maintain is evident from the way in which the fall of some of their companions is mentioned in Scripture:—"And the Angels which kept not their *first estate*, but left their own habitation, he hath reserved in everlasting chains of darkness unto the judgment of the great day;" the words "*first estate*" evidently alluding to their original creation with holy principles and dispositions. Neither in the face of the fact of the defection of some of the Angels, will any have the hardihood to deny that they are moral agents, capable of virtue or vice, and susceptible of reward or punishment. The existence, therefore, of these angels is a standing proof of the compatibility of original righteousness with moral agency.

(2). Further it will not be denied by any one that God himself is a moral agent. He has moral attributes in the highest perfection. He has an infinite capacity for the discernment of

the evil and the good. His intelligence or understanding too is infinite. He is possessed, moreover, of boundless freedom in his actions. He doeth according to his will in the armies of heaven and among the inhabitants of the earth, and no man can say to him. What doest thou? That his actions are not susceptible of reward is owing, not to any defect of his moral qualifications, but simply to the circumstance that there is no being superior to him, and therefore he is responsible to none. God himself, then, is a moral agent—the supreme moral agent—the Source and Fountain of all moral agency. And this greatest of rational existences—the Father of Spirits, is not only originally, but everlastingly and necessarily righteous. Hence original righteousness cannot be destructive of moral agency in the proper sense of the word.

(3). Moreover, were original righteousness inconsistent with moral agency, God's power could not be said to be infinite, and his ability to create would be confined within narrow bounds. On the supposition of the incompatibility between original righteousness and moral agency, God might indeed create worlds and merely sentient and brute creatures, he might create beings possessed of thought and reflection, but he could not create beings of a higher order—beings endued with holy affections who would be also his accountable and loyal subjects. He might adorn the material workmanship of his hands with that beauty and that sublimity which have their true source in him—he might dignify his creatures with a portion of his intelligence and of his wisdom—but he could not, in the present supposition, impart to them a single ray of his goodness, of his holiness, and of his moral excellency. He might, if he chose, display his power and his wisdom and his natural perfections, by the work of creation, but he could not manifest the higher attributes of the Divine Character—his love of holiness and his detestation of sin,—he could not do this without making them either bond slaves destitute of liberty, or born rebels against his majesty.

(4). Lastly, it may be well questioned whether there can be, in the nature of things, pure rationality in a being, abstracted from moral bias. It may be fairly doubted whether there can

be beings possessed of thought and reflection without at the same time being possessed of an inclination towards either virtue or vice. We are, at any rate, unacquainted with the existence of such singular beings. For aught we can tell it is impossible or unfit that such beings should exist; and rational creatures with perfect moral indifference may be merely a figment of the imagination of a certain cast of theologians. If so, rational beings at the time of their creation must be endued with an inclination towards virtue, for we cannot imagine that the Holy God would impart to them an opposite inclination.

II. In the second place, there is nothing in the nature of either original righteousness or moral agency which makes them inconsistent with each other. The elementary ideas, so to speak, which go to make up the complex notion of original righteousness are, as we already stated them, knowledge, righteousness, and true holiness. And the elementary ideas of moral agency are intelligence, a moral faculty, and a will free from restraint. Intelligence or knowledge is an idea common to both the complex notions. Neither is freedom of the will from restraint inconsistent with original purity. For there has been no such advocate of original righteousness as has maintained that Adam was so irresistibly, necessarily and immutably inclined to holiness that it was impossible for him to have liberty of choice to choose the evil instead of the good. He was free—his will was free from all physical compulsion—from all co-action—from all restraint. In the words of the Westminster Confession of Faith “After God had made all other creatures, he created man, male and female, with reasonable and immortal souls endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their hearts, and power to fulfil it; *and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.*” Or as the great Calvinistic poet expresses it, man was created holy and

“Sufficient to have stood, yet free to fall

Not free, what proof could they have given more

Of true allegiance, constant faith and love,

Where only what they needs must do appeared
Not what they would."

In his state of innocency man had freedom and power to will and to do that which was good and well pleasing to God, but yet mutably, so that he might fall from it. His will was endued with that natural liberty that it was neither forced nor by any absolute necessity of nature determined, to good or evil." And the best proof of this natural liberty of man in his state of primeval purity is furnished by the fact that he *did fall*, which he could not have done had his will been determined to good by either force or an absolute necessity of nature. But it has been said, "that it is utterly inconsistent with the nature of virtue that it should be concreated with any person, because, if so, it must be by an act of God's absolute authority, without our knowledge or concurrence, and that moral virtue in its very nature, implies the choice and consent of the moral agent without which it cannot be virtue and holiness; and that a *necessary* holiness is *no* holiness." In reply to this objection we say, that it is agreeable to the idea of virtue that not only the result of a good choice is virtuous, but that the choice itself which produces that result is also virtuous; and that the character of the resulting act is determined by that of the choice which produces it. But the character of the choice is determined by the character of the dispositions, the sentiments, and inclinations which influence it. Hence the virtuousness or otherwise of an action is determined by the virtuousness or otherwise of this antecedent disposition. If the dispositions be good, the action is good; if the dispositions are vicious, the action is vicious. These virtuous dispositions, however, cannot arise, in the first instance from thought and reflection. These must, therefore, be concreated with the soul. It is said that necessary holiness is no holiness, or in other words, that a perfect moral indifference is essential to the nature of holiness or virtue. The mind must remain *in equilibrio*. Any inclination to the side of either virtue or vice unsettles this equilibrium, hence any such inclination, bias, or tendency, is destructive of liberty and consequently of.

virtue or vice. Now, suppose that Adam was created in a state of perfect moral indifference, that is to say, with no inclination either to virtue or vice. The question is, how could he come by virtue? We hold that he could not on the supposition made. In the exercise of volition, thought, reflection, the will must either remain in its original state of indifference or will not. If it remain in the original state of indifference, then all its determinations and exercises must be indifferent so far as the moral element is concerned, for the effect cannot have any thing which is not in the cause. But if the will does not remain in its original state of indifference but makes a movement towards the side of virtue, then the *equilibrium*, considered so essential to moral agency, is destroyed, and on the supposition made, there can be no such thing as holiness or virtue.

All misconceptions on the part of those who cannot harmonize the doctrine of original righteousness with that of moral agency arise from their wrong views of that freedom of the will which they consider essential to liberty. To lay the axe, therefore, at the root of such misconceptions, it is necessary to disprove the theory of what has been called metaphysical liberty. But to do this satisfactorily requires longer space than would be consistent with the limits of the present discourse. We shall, therefore, merely indicate the line of argumentation adopted by that prince of theologians, the eminently pious and philosophical Jonathan Edwards whose treatise on the Freedom of the Will has created an era in the history of metaphysical theology, and for ever set at rest the great question which it discusses. The consciousness of every man tells him that within certain limits he can do what he pleases. If this were all the freedom that the Libertarians contend for, we would readily agree with them. If I choose I can at this moment lift up my hand, nothing but the force physical force of another man bearing down my arm can prevent the act. Now, we ask what is the cause of this act? Evidently my volition. What caused the volition? Here the Libertarian and Necessitarian give different replies. The former says that the volition arises from the self-determination

of the will ; whereas the latter refers it to something exterior to the will, to motives. It then appears that the Libertarian ascribes to the will not only the action but the volition which causes the action ; that is to say, an act of the will causes the volition of which the action is the effect ; or, in other words, the cause of that act of the will (for volition is nothing but this) which produces the action, is another antecedent act of the will. When it is further asked what is the cause of the volition of the second degree ? The answer must evidently be, an act of the will still anterior ; and thus the necessary consequence of the doctrine of the self-determination of the will is an infinite succession of volitions or acts of the will, which is plainly an absurdity. To escape this absurdity some Libertarians, like Coleridge, maintain that the reign of causation does not extend to the domain of the will. Such a gratuitous assumption, to say the least, is quite unphilosophical, for it is an intuitive truth that every effect must have a cause. The principle of causality is universal and necessary. "I ask," says Cousin, though in ill keeping with his views on liberty, "I ask if there be a savage, a child, an old man—a man in health, or a man under disease—or even an idiot, provided he be not altogether so, who upon having presented to him a phenomenon which commences to exist, does not on the instant suppose that there is a cause !" Thus it appears that the will is not determined by itself ; and the only conclusion to which we can come is, that the cause of the volition which gives birth to a voluntary act is to be found in the desires, the inclinations, and the motives. And thus too it appears that the successions of the mental and moral are as invariable and necessary as those of the physical world ; or, in other words, the doctrine of the philosophical necessity is proved in opposition to that of metaphysical liberty.

If the will does not determine itself then choice and consent, in the sense they are used by libertarians, cannot be essential to virtue, good dispositions and virtuous inclinations may not be the effect of thought and reflection, but may be implanted in the human heart by the finger of the Almighty. And if causation

reigns in the successions of the mental as well as in those of the material world, then virtue may be necessary, in the philosophical sense of necessity, and yet not cease to be virtue, indeed it must be so far necessary. So far from necessary virtue from being no virtue that the highest idea we have of virtue is, that which arises from a moral necessity of virtue. God is necessarily virtuous. His mind is such that all its acts of determination are necessarily on the side of virtue. It would be preposterous—it would be blasphemous to say that God ceases to be a moral agent because he is necessarily virtuous. And even in our estimate of human character we feel the highest admiration for the man in whom the virtuous principle has arisen to the strength of a moral necessity.

THE MONTH.

Sir Richard Temple, who has just resigned the governorship of Bombay and left for England with the desire of becoming a member of the British Parliament, was one of the most remarkable men that ever came to India. Possessed of boundless energy, of unquestioned talents, of the rare power of adapting himself to all sorts of circumstances, of infinite fertility of resources, and of high administrative ability, he adorned every station to which he was elevated. Whether as Secretary to the Chief Commissioner of the Punjab, as the ruler of the Central Provinces, as Chancellor of the Indian exchequer, as Lieutenant-Governor of Bengal, or as Governor of Bombay, in every one of these spheres he displayed conspicuous ability, and discharged the duties attached to those high offices with an energy, a prudence and a conscientiousness rarely surpassed by any Indian administrator. Anglo-Indian editors of newspapers bear a grudge against him, because they fancy he preferred the well-being of those millions who are the children of the soil to that of his own countrymen. Even if this were true, which it is not—for he looked upon all with an impartial eye, it was a failing which leaned on virtue's side;

for it cannot be doubted that it is the duty of every ruler to promote the greatest happiness of the largest number of those over whom he bears sway. Others astonished at his wonderful success call him the child of fortune ; but this is only an indirect acknowledgement of his great ability. Whatever contemporary critics may say of him, it cannot be questioned that he has left his mark upon the history of India, and a mark which will show to all time that Sir Richard Temple was a wise and beneficent ruler.

We rejoice to learn that Mr. Lal Mohan Ghose has gone again to England as the representative of India to evoke the sympathies of British electors on behalf of the millions of his countrymen. We are confident that he will show the same prudence, the same moderation, the same judgment that he displayed during his first mission ; and we are equally confident that his success will be far greater than before. We should not be surprised if Mr. Lal Mohan Ghose were himself returned to Parliament by some borough in the United kingdom.

It is strange that the Brahmos of the Brahmo Samaj of India should regard Socrates as one of their theistic heroes. Any one that has read the *Apology* of Socrates as given by Plato, and the *Memoirs* of Socrates by Xenophon, must know that Socrates was a polytheist. He was accused of impiety to the gods ; and in his *Apology* he refutes the charge by declaring that he acknowledges the sun, moon and stars as gods ; and he emphatically condemns Anaxagoras who looked upon the worship of the heavenly bodies as irrational and absurd. Xenophon zealously defends his master against the charge of impiety to the gods by observing that Socrates, both in theory and in practice, approved of the dictum of the Pythian Apollo that every man ought to conform to the religion of his city and country, and that it is a piece of vanity to affect singularity in that important matter. Plato, also in the *Phædo* tells us that before drinking the hemlock he prayed to the gods (*theois*), that his translation to the other world might be beneficial to him. From the *Phædrus* we learn that

Socrates worshipped Pan and the tutelary deities of the place where the dialogue places him ; and last of all, there is the well known fact recorded by Plato himself, that after Socrates had drunk the hemlock he requested his friends to sacrifice a cock as a votive offering to Æsculapius, the god of medicine, the Grecian Dhanyantari. And this man, who was an avowed polytheist, and who was not sure whether there was a future state or not, is one of the greatest saints in the calendar of the Brahmo Samaj of India ! In our ears it sounds blasphemous to call God the " God of Socrates."

The Vice-Chancellor of the Calcutta University, in his speech at the Convocation held on the 13th March, alluded in the following terms to the changes which are about to be introduced into the Degree Examinations :--

" In alluding to these somewhat technical matters, which are not usually discussed at ceremonial convocations of the Senate, I am influenced by the consideration of the great importance of placing the degree of Bachelor of Arts upon a more satisfactory footing both as regards its intrinsic value and as regards the estimation in which it is held by the public. At present, this degree has an undue prestige attached to it in some quarters, and is unduly depreciated in others. As a mere pass degree, it may be said to be quite on a level with the pass degrees given annually at the Universities of Oxford and Cambridge. The standard, indeed, which is attained by the students who pass in the 1st Division, and perhaps, also in the 2nd Division, is decidedly higher than that of an Oxford or Cambridge Pass ; but, inasmuch as every B. A. graduate of the Calcutta University is a B. A., and nothing more, there being no honors connected with this degree, while in the eyes of the Native community, owing to the comparative novelty of University degrees in this country, a somewhat inordinate value is attached to the degree, it has come to be looked upon by many Englishmen in India, who have been brought into contact with graduates of an inferior type, and who do not always make allowance for the difficulties of an education

obtained mainly through the medium of a foreign language as somewhat of a delusion and a sham. It is very desirable that such misconceptions as these should be prevented, and that in India, as in England, an ordinary degree should be understood to represent the acquirement by the holder of that moderate amount of knowledge and mental training which every man of ordinary education ought to possess; while the attainment of a higher standard is only to be expected from those who obtain their degrees with honors. When this state of things shall have been brought about, the real work of the University will be more justly appreciated. The mysterious halo which now often very absurdly surrounds the holder of a very ordinary degree will be dispelled, and the real value of the education represented by the degrees of the higher class of graduates, will be better understood. The gain to education and to the estimation in which it is held, will, I venture to think, be considerable."

In the same speech occurs the following eloquent eulogium on the late Lord Lawrence :—

"In Lord Lawrence, who for five years was Chancellor of this University, the people of India have lost a tried friend, whose life up to the last was devoted to the welfare of the country in which his best years were spent, and who has left behind him a bright example of pure and single-minded devotion to duty, of simplicity of character, of sympathy with the poor, of indifference to clamour, and of strength of will to urge at all times, and under all circumstances, the course which he believed to be right. It was said of him only the other day by one of our leading English statesmen that the impression which is character and conversation left on his mind was that of "heroic simplicity," and that "no man was more successful in reaching the highest prizes of life who had struggled so little for them." It might have been said of him in words that were applied to another distinguished statesman who died many years ago, that

All his life his single hope and aim

Was to do good, not make himself a name."

NOTICES OF BOOKS.

Phrases and Idioms, containing Explanations in English and Bengali, and illustrative sentences from the works of the best English writers. Parts II. and III. By Krishna Chunder Roy. Calcutta : Roy Press, 1880.

The Parts II. and III. of Baboo Krishna Chunder Roy's *Phrases and Idioms* are fully equal to the first Part which we noticed sometime ago in these pages. They are in every way admirable. They are calculated to be useful not only to those who intend to go up to the Entrance Examination ; but they may with profit be studied by many graduates of the University of Calcutta. Such a book was very much wanted, and the author ought to receive the thanks of the Indian public for attempting to supply the want.

The Elements of Arithmetic, By Gooroo Dass Banerjea, M. A., D. L., Fellow of the Calcutta University. Calcutta : Calcutta Press, 1879.

This is an excellent treatise on Arithmetic and one of the best we have ever seen. Its excellence lies in this, that it gives in a simple and intelligible form the reason of every process. Dr. Guru Das Banerjea's early love was Mathematics, and though he is now wedded to Themis, he cannot help casting side-glances at his first favourite. We recommend the introduction of the book into all the schools of the country.



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RECENT ADMISSIONS OF SCIENTIFIC MEN ON
QUESTIONS AFFECTING REVEALED
RELIGION.

By the Revd. W. Milne, M. A., Calcutta.

That Science and Theology, or rather Nature and Revelation, are the two volumes of one book written by the same Author, and in perfect harmony with each other when rightly interpreted and understood, is a truth which ought to be held as an axiom. God cannot contradict himself, and since Nature and Revelation are both from God, the one being as Kepler called them the finger and the other the tongue of God, there can be no irreconcilable differences between them.

But the extraordinary rapidity with which the physical sciences have advanced during the present century, the startling discoveries that have been made regarding the constitution and laws of nature, the intellectual activity which has been awakened in relation to every department of human thought, the bold and restless spirit of inquiry which, breaking away from established authority and traditional beliefs, asserts the right of searching and trying every thing for itself and coming to its own conclusions, the rash and hasty manner in which old opinions were cast aside and new ideas and speculations adopted, led many to the conclusion that Scripture and Science are in hopeless antagonism. On the most vital and fundamental questions, such as the existence of a personal God, the creation of the

world, the origin and dignity of man, the unity of the human race, and the possibility of the supernatural, many men of Science boldly proclaimed their unbelief in the teaching of the Bible. The logical consequence was soon drawn that Christianity must be given up, and along with it all religion and morality for the present, and all hope of immortality for the future. The opinions of men of Science were soon embodied in popular literature and spread with great rapidity through all classes of society. To such an extent had the leaven of scientific unbelief spread that a writer in the *Westminster Review* recently asserted that "the whole mental food of the day in Science, History, Morals, Poetry, Fiction, and Essay, is prepared by men who have long ceased to have any faith in Revelation." The above statement may be regarded as an exaggeration, over-estimating the antagonism and ignoring altogether the moral and intellectual force which is working for the defence and the progress of the truth. It cannot be doubted, however, that one result of modern scientific inquiry has been a wide-spread unbelief in Revelation.

But while this is to be lamented we must not regret the progress of Science. We must not lay an embargo on the pursuit of Science, because some may draw from its discoveries rash and unwarrantable inferences.

It is an old proverb that when things are at the worst they will mend; and there are not wanting pleasing indications that among scientific men the high watermark of doubt and unbelief has been reached, and that the tide is already turned. It will take a considerable time to undo the evil among the uneducated and non-scientific classes; when the stone has been set rolling from the heights, it is not easy to arrest its descent into the valley; but there can be no doubt that among scientific men a reaction has begun which is tending towards the goal not only of the restoration of belief, but of bringing the testimony of Science itself to establish and confirm the teaching of the written Word.

To illustrate this re-action by calling attention to some recent admissions and confessions of scientific men is the object of the present address.

It may be said generally that the meeting of the British Association at Belfast in 1874 "marked an epoch in the history of philosophic thought in so far as the addresses of Professors Tyndall and Huxley contained a full, formal, and public recognition of the doctrine of Evolution carried out to its logical consequences." That doctrine logically carried out leaves no room for a personal God or a work of creation, and reduces man to a mere automaton without virtue or vice. It is true that Darwin and his school assume the existence of living matter in the form of primordial germs which would seem to imply a Creator; but the bare, hard logic of Spencer leaves no place for this compromise, and compels us to choose between creation and the more extreme theories of Evolution.

"The same carbon and nitrogen which the plants derive from carbonic acid, humic acid, and ammonia, become successively grass, clover, wheat, beast, and man, to be again resolved into humic acid and ammonia." So teaches Moleschott in his "Cycle of Life." In other words, as Luthardt remarks, this philosopher "esteems it his ultimate destination some day to become manure!"

Descended from a tangle growing in the sea and rising through an ascending series of molluscs and monkeys into men, we are destined to return into ammonia again to feed the growing tangle in the sea.

Against a theory which involves such consequences, the mind of man began to assert itself. The speculative spirit of Science had overleaped itself and in the presence of grave philosophers and grinning apes the common sense of humanity stood up and sang

"For a' that and a' that
A man's a man for a' that."

All that constitutes the true dignity of man—heart, conscience, reason, will, religious capacity and aspirations, rose in revolt against such a debasing philosophy, and it was correctly said that the fact that the human mind was capable of sinking to the folly of entertaining such a theory was itself evidence of the essential difference between a man and a brute.

The reaction took formal character at a meeting of the Association of German Naturalists and Physicians held at Munich in the Autumn of 1877, just three years after the meeting at Belfast. The views of Professor Haeckel of Jena, who is the greatest authority in the world on Evolution and the continental champion of extreme Darwinism, were assailed by Professor Virchow, a man of equal eminence in Science, and from that time the reaction which I am about to describe has been steadily going on and gathering strength from some of the most eminent scientists of the day.

Let us now look at some of the momentous questions in relation to which true Science has begun to point in the direction of Bible truth.

1. The existence of a personal God—the Creator and Upholder of the Universe.

The Bible says that God created the heavens and the earth, and by faith in the testimony of God we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith in the divine testimony we understand that all things were created by Jesus Christ. "All things were made by Him and without Him was not any thing made that was made—for in Him were all things created that are in heaven and that are in earth, visible and invisible whether they be thrones or dominions or principalities or powers, all things were created by him and for him and in him, all things cohere" Col. I. ver. 16-17.

Now, it is not to be expected either that the Bible should give us a scientific cosmogony or that Science should teach us Christology in connection with the creation of the world. The Bible commits itself to no scientific theories in regard to the mode or the successive acts of the great drama of creation. The inspired records simply teach that the material universe is not eternal nor self-existent but was called into existence by the fiat or will of the Self-existent and Eternal God.

And what is the testimony of modern Science?

"It is gathering," says Bishop Ellicott, "year by year

from the realm of the outward and the material accumulative evidence of a personal, holy, and omnipotent *Will* that has called us and all things into being."

No doubt such a conclusion is contrary to the passionate desire of many philosophers and *sarans* who have adopted a theory of matter which leaves no place for a personal God; *nevertheless, it is the ultimate conclusion to which Science is directly pointing.*

Marvellous discoveries have recently been made in regard to the constitution of things around us, and those ultimate atoms of which is built up the fabric of this earth and of the rolling worlds above. By means of the microscope, the spectroscope and the luminous beam these discoveries are being made. Professor Tyndall, contrasting the power of the microscope with that of the luminous beam, says, that the beam can reveal the existence of germinal particles which baffle a magnifying power of 15,000 diameters. Now, in what direction are all these discoveries pointing? By some indeed as Haeckel and the extreme Darwinians it is attempted to show that there is nothing but matter and force in the universe, and that the idea of a Creator is superfluous; but the general drift of recent researches into the constitution of nature goes to establish the theistic position that every thing that exists had a cause and owed its existence to that cause.

"No theory of Evolution," says the late Clerk-Maxwell, the best scientific authority on the subject, "can be formed to account for the similarity of molecules; for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction." *Discourse on Molecules*, p. 12.

Science is pressing home the question with ever-increasing force—Who made the molecules and those ultimate atoms which possess such wonderful possibilities and actualities? Pressed by this question a new school of philosophers has arisen called Agnostics who simply answer "We do not know," "Creation is unthinkable," and "God is unknowable"

The fundamental principle of Herbert Spencer's "New Philosophy" is, that all we know or can know is, that force is and that it is persistent. But the common sense of mankind sees instinctively that to say "I do not know" is simply preparing to surrender. The human mind cannot rest there. The progress of Science is forcing the inevitable conclusion nearer and nearer that the universe is the work of an All-wise and Omnipotent *Will*.

"Let us fearlessly trace," says Professor Stokes, one of the greatest physical philosophers now living, "the dependence of link on link of organic life; but let us take heed that in thus studying second causes we forget not the First Cause, nor shut our eyes to the wonderful proofs of design which in the study of organised beings meet us at every step." "Overwhelmingly strong proofs," says Sir William Thomson, "of intelligent and benevolent design lie around us."

No class of books afford more surprising evidence of intelligent and benevolent design in the works of nature than those of Mr. Darwin. "The Origin of Species" and "The Descent of Man" teem with illustrations of the superintending intelligence of an All-wise Creator.

Thus the general drift of modern researches into the constitution of nature is leading up to the conclusion that the existence of God is a necessary postulate.

Modern Science finds that there is a boundless energy in the universe beyond mere matter—that there is something more than atoms and ether—What is that something more?

Philosophers call it *force*. But what is *force*?

Science can give no answer. Agnostics cry "we do not know," and "an essential cause is unthinkable." But the human mind cannot rest there. Science points to the operation of force, it discovers the fire and the steam that are propelling the great train of material and sensible things; but the human mind demands an *Engineer*. Science cannot by searching find *Him* out; but the ultimate conclusion to which it is pointing is, that all force is God-force and the universe the product of an all-pervading Will and Intelligence, and not an eternal procession of

self-existent things. The treatise of Grove on the "Correlation of Physical Forces" concludes in these words, "In all phenomena the more closely they are investigated, the more are we convinced that, humanly speaking, neither matter nor force can be created nor annihilated, and that an essential cause is unattainable. *Causation is the will, and creation the act of God.*"

One is surprised to find a man like Mr. Froude, the historian, committing himself to the statement as he has done in the pages of the *International Review* that "advanced scientific thinkers have abandoned the position that nature evidences a designing mind."

But when his statements are met by such a man as Professor Tait of Edinburgh University, and he is challenged to produce the names, it is found that advanced scientific thinkers are by no means prepared to admit the astounding assertion. Many advanced thinkers living and dead have come to the opposite conclusion—Brewster and Faraday, Forbes and Rowan Hamilton, Herschel and Talbot, Andrews and Clerk-Maxwell, Balfour Stewart and William Thomson, have all found their advanced researches leading up to the grand old doctrine that man has only to open his eyes on the works of nature to see therein evidences of the power and divinity of an All-wise and All-mighty Creator.

The dying testimony of one of the men just named is worth recording. Professor James Clerk-Maxwell, by whose untimely death the cause of physical Science has sustained such a loss, was Professor of Experimental Physics at Cambridge. While taking the first rank among scientific men his faith in revealed religion remained unshaken. Three weeks before his death he remarked, that he had examined every system of Atheism which he could find in the literature of man, and that each system implied a God at the bottom to make it workable. "It is but little of truth," he added, "that man can acquire, but it is something to know in whom we have believed."

II. A second great truth in regard to which Science is coming round to confirm Revelation has reference to the manner in which created things were brought into their present state.

And here I would caution you against committing yourselves to uncertain theories as to the way in which geology may be reconciled with the first chapter of Genesis. Some suppose that the days of Genesis are *age-periods*, and endeavour to find a correspondence between the condition of the earth in the successive periods of geologic history and the characteristics of the successive days as given in the first chapter of Genesis; but the two do not correspond. There are no definite periods in the geologic record with which the days of Genesis can be compared. Others prefer to consider the days as natural days, and hold that the first chapter of Genesis describes the way in which at the beginning of the *human* period God formed and arranged the present order of things. According to this view the geologic history of the earth has no place in the first chapter of Genesis. "It is the record of a series of creative adjustments in order to the introduction of new forms of life and of a series of creations of plants and animals answering to these adjustments" *

In whatever way you understand the question of the days, let it be noted that the Scripture declares that the different orders of plants and animals were introduced by the *co-operation* of the powers of nature and the creative energy of God.

God said "Let the earth bring forth"

"Let the waters bring forth"

"God-Created and made"

"Let us make man in our own image. In the image of God made He them; Male and Female created He them." These passages represent creation under two aspects viz.:—

(1) *Absolute* or out of nothing ?

(2) *Relative* or out of pre-existing materials.

Now after all that has been written on the subject of Evolution, Science is distinctly coming round to confirm the statements of the Bible in regard to the beginnings of life, the date of man's appearing on the earth, his essential distinction from the brutes, and the ~~unity~~ ^{unity} and destiny of the race to which he belongs.

* See *Creation according to the Book of Genesis* by Dr. Duns.

I. The beginnings of life.—The theory of Evolution as advocated by Darwin, Huxley, Tyndall, Haeckel and others, has utterly failed to account for the origin of life and the beginnings of new forms of life. When talking of Evolution and development it is essentially necessary to apprehend clearly the present state of the question and the precise meaning of the terms used. All admit that the law of progressive development is in operation more or less; but development does not necessarily imply Evolution.

1st. Progressive development in the introduction of successive orders of plants and animals is not Evolution.

2nd. Orderly gradation of living forms from the lower to the higher is not Evolution.

3rd. The growth of living beings from the seed or the ovum is not Evolution*.

Though the law of progressive development may be recognised as generally prevailing, the upward progress is by no means *uniform*. It is by no means uniformly the lowest groups or lowest forms of life which first appear. The most perfect specimens of species often appear at the beginning of a geologic period and not at its close. *Reptiles* attained a higher grade in the secondary period than now. Sometimes we meet with positive *Retgression*. *Batrachians* attained their highest development when they first appeared. The earliest fishes were shark-like, and yet sharks are among the highest orders of fishes. On the whole, progressive development from the lower to the higher regulated the introduction of groups and individuals but such orderly gradation was not necessarily Evolution. Evolution implies the working of a force by which offspring are specifically different from their parents, as a fish passing into a bird or a bird into a quadruped. The doctrine of Evolution asserts that in the nebulous matter which by condensation formed the sun and planets of our system, forces were latent which by their action on the matter of our globe formed every thing

* Creation according to the Book of genesis.

which exists on its surface--vegetable life, animal life, mental activities, moral states and religious capacities and aspirations. Thus life latent in matter works upward from the single organic cell, and uncared for and unguided ultimately realizes the whole world of plants and animals and bodies and souls of men. This is the theory of Haeckel, Vogt, and Büchner on the continent of Europe and of Herbert Spencer in England.

The theory is utterly subversive of revealed religion; but it is a mere theory without a single scientific fact to support it. The facts of Science are all the other way. Only a few years ago the greatest scientific association in Europe, admission to which is regarded as the crowning triumph of the *élite* of the philosophical world, the French Academy, rejected Darwin as unscientific and stigmatised him as a "fanciful theorist."

The theory of Evolution involves the doctrines of spontaneous generation and transmutation of species, neither of which is supported by scientific facts.

I. The doctrine of spontaneous generation of living beings out of non-living matter has not found the shadow of a proof.

The men who advocate this theory of Evolution have been constrained to confess after the most earnest investigation that life never proceeds from non-living matter by spontaneous generation. Professor Tyndall says in a lecture, recently delivered at the Royal Institution, "There is not a shadow of evidence in favor of the doctrine of spontaneous generation. There is, on the contrary, overwhelming evidence against it."

"Do not carry away with you," he continues, "the notion sometimes erroneously ascribed to me that I deem spontaneous generation impossible, or that I wish to limit the power of matter in relation to life. My views on this subject ought to be well known, but possibility is one thing and proof is another, and when in our day I seek for experimental evidence of the transformation of the non-living into the living, I am led inexorably to the conclusion that no such evidence exists, and that in the lowest as in the highest of organised creatures the method of nature is that life shall be the issue of antecedent life."

In a letter to Professor Huxley, dated 18th September 1877, Professor Tyndall says, that "the question of spontaneous generation is practically set at rest for the scientific world."

The letter was read at a meeting of the Royal Society and was in the following terms:—

"Alp Lüszen, September 18, 1877.

"My dear Huxley,—Though the question of 'Spontaneous Generation' is, I believe, practically set at rest for the scientific world, you may possibly deem the following facts of sufficient interest to be communicated to the Royal Society. I brought with me this year to the Alps 60 hermetically-sealed flasks, containing infusions of beef, mutton, turnip, and cucumber, which had been boiled for five minutes and sealed during ebullition. They were packed in sawdust, and when opened here, the drawn out and sealed ends of six of them were found broken off. These six flasks were filled with organisms, the remaining ones were pellucid and free from life. Two or three of them were subsequently broken by accident, but for six weeks 50 of the flasks remained perfectly clear. At the end of this time, I took 23 of them into a shed containing some fresh hay, and there snipped off their sealed ends with a pair of pliers. The air of the hay-loft entered to fill the vacuum produced by the boiling in London. Twenty-seven other flasks were taken immediately afterwards to the edge of a declivity, which might almost be called a precipice, with a fall of about 1,000 ft. A gentle breeze was blowing from the mountains, partly snow-covered and partly bare rock, towards the precipice. Taking care to cleanse my pliers in the flame of a spirit lamp, and to keep my body to leeward of the flasks, I snipped off their sealed ends. The two groups of flasks were then placed in our own little kitchen, where the temperature varied from about 65 deg. to 20 deg. Fahrenheit. Result,—21 of the 23 flasks opened at the hay-loft are filled with organisms; two of them remain clear. All the flasks opened on the edge of the precipice remain as clear as distilled water. Not one of them has given way.—Ever, my dear Huxley, yours faithfully—John Tyndall."

The doctrine of spontaneous generation is thus confessed to be unsupported by any evidence and contradicted by all experience and every fair experiment. We cannot but admire the candour of these eminent men who, though they have adopted a theory of matter which involves spontaneous generation, and though passionately desiring to establish it by scientific experiment, yet boldly proclaim that all the facts of science hitherto collected are against their theory.

"Matter," says Professor Tyndall, "has the promise and potency of all terrestrial life;" but he candidly confesses that the promise has not been fulfilled nor the potency demonstrated by experiment.

In a more recent utterance in the *Fortnightly Review* he says:—"I agree with Virchow that the proofs are still wanting, that the failures have been lamentable, and that the doctrine is utterly discredited." There are two yawning gulfs still remaining unbridged by spontaneous generation, *viz.*, that between dead matter and organised plants and that between plant-life and animal life. The progress of Science, so far from bridging these gulfs, only shows how deep and wide they are. The distinction, for example, between dead unorganised matter, and the lowest form of plant-life is real and essential. Organization does not produce life, but life produces organization. Again, vegetable and animal life "are necessarily the converse of each other; the one deoxidizes and accumulates, the other oxidizes and expends." The difference is radical.*

Reflect now on the importance and bearing of this admission. If the scientific world is forced to the conclusion that life was a break in the continuity of nature and must have been an act of creative power, there is no reason why we should not believe that the whole material universe, dead matter as well as living, was called into existence by the divine fiat as the Bible asserts.

No miracle recorded in Scripture makes such a demand on our faith as the doctrine that all life has come from dead matter. 'But if dead matter can only be made alive by previous living,

* Dawson's *Story of the Earth and Man*. p. 326.

matter, there must be a source of life outside matter or life never could have begun.”*

The Bible traces all life to an eternal, ever-living source. Science declares that whatever its source may be, it cannot be found in dead matter. Science and Scripture are at one in this.

2nd. The theory of Evolution involves the doctrine of transmutation of species, while the Bible and the facts of science declare for the *fixity* of species.

Ten times in the history of creation the Bible says that God made the creatures each *after his kind*, and as far as our experience goes, the different species remain fixed and intransmutable. One never passes into another.

The records of history and geology have been searched in vain for any instance of transmutation of species.

During the whole of the historical period species have remained unchanged. “The animal mummies of the Egyptian sepulchres, the representations on the most ancient monuments, do not show the slightest divergence from the present forms. The camels and dromedaries portrayed on the ruins of Nineveh are such as might be drawn to-day.” During this period of five or six thousand years species have remained unchanged. The testimony of geology is the same as that of history. The genera and species of fossil animals are just as distinct as those now living.

The record of the rocks shows that new species were introduced at different epochs entirely different from those which preceded them, but as long as any species existed at all it existed unchanged in all its essential characteristics.

Such is the testimony of science to the permanence of species, and it strongly confirms the statements of Scripture on the same subject. “And God said, Let the earth bring forth grass, the herb, yielding seed and the fruit tree yielding fruit *after his kind*, whose seed is in itself upon the earth; and it was so.” “And God said, Let the earth bring forth the living creature *after his kind*, cattle and creeping thing and beast of the earth *after his kind*; and it was so” Gen I, 11-24.

* Hodg's Works, Vol. I., p. 282.

"Thou takest away their breath, they die

"They return to their dust ;

"Thou sendest forth thy spirit

"They are created ;

"Thou renewest the *form* of the earth."

Ps. 104, 29-30.

II. The date of man's appearing on the earth.

Some 15 or 20 years ago the antiquity of man was the weapon which in the hands of the men of science was to demolish the trustworthiness of the Bible record and subvert the foundations of revealed religion. But how does the question stand now ?

The Bible says that man was created last as the head and king of the lower creation of God, and one of the most recent utterances of Science is to the effect that "man is to all present appearances geologically most recent." The enormous antiquity of the race of man, the ages that it was said he must have existed on the earth, have been reduced by the progress of scientific investigation to very small dimensions. On this subject the candid admissions of men who stand in the front rank of scientific investigators are very remarkable and re-assuring. At the meeting of the British Association, which was held at Sheffield in the Autumn of 1879, Dr. Tylor, president of the Anthropological Section, contended that the civilization of man was not so ancient as had been supposed, and that epochs of incalculable duration were not necessary to account for the changes which have occurred in his condition. Professor Ray Lankester contended that, in relation to the human race, it was not development but *degeneration* which history and science bore witness to.*

Professor Huxley warned the anthropologists against the arguments based on time for the appearance of man in the valley of the Somme. He reminded them of changes which had occurred during the last 500 years in the north of Europe, that in Iceland great floods of lava had been poured forth and the level of the coast remarkably changed. Professor Dawkins goes the

* See *Times'* Report of the Sheffield Meetings.

length of calling in question the general belief as to the origin of the flint implements found in the valley. He doubts whether they were *made by man at all* ! Professor Hughes of Cambridge declares that man cannot have a place farther back than the post-glacial gravels. This is a fact of great importance. It leads up to the conclusion that the ape-origin of man cannot be reconciled with his recent appearance on the earth.

The time required for the development of man by the evolution theory, comes into collision also with the most recent investigations in solar physics. The evolution theories demand an antiquity for the earth of 90 or 100 millions of years, and for the existence of man on the earth a relative proportion of that enormous period. But recent investigations in geology and solar physics, suggest the questions—Is the earth so old? and would the sun at such remote epochs have come to the state which would render life such as that of the order we are now considering possible on the earth? * “Indeed,” says a writer in the current number of the *Contemporary Review*, “it is not difficult to see that the antiquity of the earth must have been infinitely over-rated, and that after all geological time may not reach back very far beyond historic time.”

Thus is the true history of man being read off from the face of the heavens above and from the depths of the earth beneath. The recent origin of the human race, as revealed by geology and astronomy, is an absolute bar to the doctrine of Evolution, and on this momentous question Science and Scripture agree.

III. Take the question of the unity of the human race.

The Bible declares that the race is *one*, and that it sprang from one pair. “God hath made of one blood all nations of men to dwell on the face of the earth.” Our deepest interests and the most vital truths of our holy religion are bound up with the unity of the race. “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” The unity of the race underlies the fall and the redemption of man. And what is the testimony of Science?

* Ellicott's *Modern Unbelief*, p. 109.

Comparative anatomy, comparative philology, physiology, psychology and ethics, have been all appealed to, and they have not established more than one origin for the human race. That is the negative side of the question, the positive, is that modern Science is collecting evidence from many quarters of a common origin of mankind.

Dr. Tylor, at the Sheffield meeting of the British Association, declared in the presence of the greatest scientists of the day : "The view that the races of man are to be accounted for as the varied descendants of one original stock is zoologically probable."*

IV. Finally, if we look at man's place in creation we shall see how modern science is coming to confirm the statements of Scripture.

According to the Bible there is a great gulf between man and the beasts of the earth. The following anecdote is given by Luthardt in "Fundamental Truths." The late king of Prussia was amusing himself one day with some children, and showing them all sorts of natural objects as stones, fruits, animals ; he asked them to which kingdom they severally belonged. They answered, some to the mineral kingdom, some to the vegetable and others to the animal. And to what kingdom do I belong ? said the king. The little child to whom the question was directed replied—"To the kingdom of heaven." That child's answer was at once scriptural and scientific. Man belongs to the kingdom of Heaven, the animals do not, and there lies the essential difference between them.

Even as to bodily organization, the human form is divine. Where in all the tribe of apes with which man, according to some philosophers, is so closely allied, will you find a physical expression of beauty and dignity comparable to that of a handsome man or a beautiful woman ?

Man is endowed in soul and body with powers and faculties which constitute him at once the lord of creation and the image of the Creator. By his superior knowledge, personality, reason and power, he exercises dominion over the creatures, explores

* See Dr. Prichard's *Physical History of Mankind*.

every realm of nature and commands her most secret powers to submit themselves to his will. But his true dignity consists in his relation to God. Made in the image of God he is capable of knowing, loving and worshipping Him. His feet are in the dust, but his head reaches to the skies. He carries eternity in his soul in this world, and is destined for the eternal enjoyment of God in the world to come. Such is the teaching of Scripture concerning the dignity and destiny of man; and what now is the attitude of modern Science with reference to this momentous question? No doubt in many quarters it is entirely opposed to the testimony of Scripture. It is still maintained by some that man "was improved out of the image of a beast instead of having been made in the image of God." Materialism, hard and cheerless, still prevails, denying to man any higher destiny than belongs to the beasts that perish, "but the whole scope and bearing of recent psychology go to show the deep and wide and unbridged gulf which separates man as mind-endowed from the lower animals." Science and Scripture are in perfect accord here.

Self-consciousness, moral consciousness and religious consciousness, are the high endowments which distinguish man from the lower animals, and they are facts which Science must take cognizance of and account for as much as any facts of a material nature. The moral world is just as much the domain of inductive science as the physical. In conclusion, we see many reasons for believing that the tide of unbelief is turned, and if you still read as you will do statements which boldly assume the triumph of unbelief, do not receive them as unquestionable facts. "Meet scepticism with scepticism" was the wise advice recently given on this subject by Mr. Gladstone to the students of Glasgow University. Many of them are only theories unsupported by experience. It is not a question so much of Science and Scripture as of philosophy and faith. Science collects the facts, unbelief or faith may deal with them and come to opposite conclusions. Every theory includes two factors,—facts and principles, or facts and inferences drawn from them. The facts may be admitted though the principles or inferences may be denied.

God addresses the heart as well as the understanding, and neither the light of nature nor that of revelation will make doubt and unbelief impossible to man. But revelation has nothing to fear from the progress of true Science. It will yet be found to confirm and illustrate the fundamental truths of the word of God. An active searching spirit is abroad, trying every system and every order of being. Let it work to the "removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain."

Search the book of nature, for it reveals the eternal power and godhead of the Creator, and search also the Scriptures, for they make known His redeeming love. There is no essential discrepancy between the two. They stand as the two sides of one great arch whose keystone is faith. Through this arch all earnest seekers after truth may pass into the temple of God and abide in the secret place of the most High.

"Inscribed above the portal, from afar
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickenings words—Believe and live."

WHO WERE THE ASURAS OF THE RIG-VEDA ?

By the Rev. K. M. Banerjee, D. L.

The Rig-Veda Sanhita commences with the suggestion of a most important inquiry, which has however been generally overlooked by the very scholars to whom the world is indebted for the publication of the Vedas. If it were not considered overweening impertinence on our part, we should say that after the laborious work of editing those bulky volumes, with careful collation of manuscripts and critical consideration of all points, bearing on the same, the world could not expect from the editors themselves a running commentary on all passages, which may appear pregnant with important but unknown facts. We do not therefore intend the slightest disrespect to those great men to

whom we owe the gigantic feat of recovering the Indian Vedas from the obscurity in which they had so long reposed. Our only apology for the above remark is, that some of them have volunteered their labours as expositors and commentators also, and thereby virtually challenged public criticism.

Here it must be confessed that Professor Weber is an honourable exception. Though not formally undertaking the inquiry we are now alluding to—his *History of Indian Literature* affords much assistance for arriving at a satisfactory solution of our problems. Many of his remarks involve the very considerations we are here suggesting. Our only regret is that Professor Weber has not extended his inquiry in further detail.

In the first Hymn of the Rigveda after expressing his reverence for Fire as “the foremost minister of Sacrifice,” the Hymnist declares that “Agni was an object of reverence with the ancient Rishis, and is so with the moderns too.” The questions arising from this pregnant sentence have not received the attention, nor been met with the critical discussion, such as they deserved in the investigation of Arian ancient history. Sayana-acharya has answered those questions in the only way in which a learned Brahmin of his time could have answered them from Indian sources alone. His answer is highly creditable to his Vedic research, considering the age, and the circumstances under which he wrote. He did not and could not have known of outlandish connections with the Veda, nor of foreign facts and events on which his own answers may now throw considerable light. He and his contemporaries were perfectly innocent of the “invaluable information” (as Professor Weber justly calls it) which the Rig-Veda furnishes on the antiquities of Western Asia.

But for learned scholars, for eminent antiquarians and historians, tamely to accept the answer without calculating its scope, with the light of foreign literature, and the ulterior considerations which it demanded, is strange indeed. Not that those scholars had entertained such sacred veneration for Sayana's dicta as to hesitate in either questioning or departing from his commentary. In triyial matters, in matters of mere literary taste,

in puerile and objectless criticisms of words, phrases and sentences, preferring other possible meanings or syntactical connexions, most foreign scholars have shown but little deference to the Brahmin commentator. But in matters of grave importance, in matters involving facts and events, calculated to shed light on the *pre-emigration history of the Indo-Arian family*, nothing has been attempted in the way of correcting or supplementing the secluded Brahmin's natural errors and shortcomings—perhaps with the single exception of a philological device by which it was suggested that the dog *Sarama* was no other than *Helena*, queen of Sparta, and that the lofty stronghold styled “*Vilu*” was the same as the “*Ilium*” of Homer !

Sayana thus answers the questions raised in the 2nd verse of the Rig-veda ; “*Bhrigu, Angiras and others*” were meant by “*the ancient Rishis*” in the sentence referred to. The answer is indisputably correct in itself, but it involves considerations which cannot be done justice to, without the settlement of several other somewhat intricate problems.

Who were *Bhrigu, Angiras, and others* ? What is known of their doings, their surroundings, their pedigree and race ? When and where did Fire worship originally commence, and what was the purport of that worship ?

It is not without extreme diffidence that we have attempted to answer these questions. But we rely on the readers' unbiassed judgment on what may at first sight appear to them as novelties. Of *Angiras*, we need not say much here, beyond what will necessarily ooze from his connection with *Bhrigu*, whose personality we shall first deal with.

This ancient Rishi is reputed to have been the son of *Varuna*. He appears with the surname of *Varuni*, in the *Sarvanukrama*, as the Author of Hymn IX. 65, and he is said to have ushered the worship of Fire in the world at large. “*To him, Matarisva (the god of Wind) presented the Fire which it produced by the concussion of two sticks. (Rigveda I. 60, 1)* He had received spiritual gifts from *Indra* which afterwards became proverbial in supplications addressed to that deity (R. v.

VII. 3, 9). Bhrigu was joined with Manu and Angiras as models for Fire worshippers (R. v. VIII. 43, 13). Sacrificers looked up to his example for their own initiation in the performance of the sacred rites and ceremonies (I. 71, 4). He was the acknowledged guide of human devotion, and the authorized director of human morals for countless ages after his death.

His sons and decendants also proved worthy of their parentage, and received the homage of mankind as eminent preceptors of religious dogmas, and as high ensamples of piety and godliness. To them is posterity indebted for the enjoyment of all its religious privileges. It was the Bhrigus that had introduced the domestic worship of Agni by establishing and illuminating Fire, "in human houses as a dear treasure for the benefit of men and as an excellent guest and inviter for the benefit of the gods" (I. 58, 6. X. 122, 5). It was the Bhrigus who surrounded Indra with their praises as the sun surrounds the world with his rays. (VIII. 3, 16). To them were pious worshippers indebted for forms of acceptable doxologies by following which others might expect similar blessings (VIII. 6, 18). It was the devout and resplendent Bhrigus who had struck out Fire for the domestic worship of men, to be the guest and common lord of all households, to convey as a father their invocations and supplications to the immortals on high (I. 127, 7, 8)*. It was again the same Bhrigus who had by the strength of the world established Agni on the Navel of the earth—the same Agni who reigns in splendour like Varuna himself (I. 43, 4).

The sons of Bhrigu not only established Fire and promoted the celebration of sacrificial ceremonies, but also evinced exemplary zeal in the destruction of all disturbers of sacred rites, whether men or beasts. And thus an ardent Hymnist calls upon all worshippers to do likewise, and never by any means to allow *a dog*, to contaminate such ceremonies by even hearing the words of prayers, but to destroy the noxious animal after the

* This idea curiously corresponds with a passage in Yasna XVI. 69 of the Zendavesta. "The fire, the master over all houses, created by Mazda, the son of Ahura Mazda, praise we."

example of the Bhrigus who had killed the impious Makha, the notorious obstructor of those religious observances.* The Indo-Arians, our primitive fathers, had in fine placed their consciences at the disposal of the Bhrigus and their companions, so that whatever they said and whatever they did became the national law and the national rule of life. "Angiras, Atharvan and the Bhrigus were devout worshippers and sacrificers, and we remain in their excellent track." (X. 149, 6).

All these facts, myths or ideas, that we have been labouring to lay before our readers may be said to be involved in Sayana's answer, that Bhrigu, Angiras and others were our pristine Rishis, within the meaning of the 2nd Rik. They prove the correctness of that answer beyond the reach of controversy. They show it was not a mere hypothesis which the commentator had risked, but that he had collected facts and traditions with great labour and industry from the Rig-veda itself, which place Bhrigu in a peculiarly eminent position as our hoary ancestor and sage, who gave us our law and supplied us with a light which will never be extinguished. But we shall now refer to a consideration not necessarily or apparently involved in Sayana's answer, and will require a patient investigation.

It is scarcely necessary to remind the Indian reader that the concurrent testimony of all Hindu Sastras and all Hindu tradition recognizes in Bhrigu, the father of "Asura-gurus," such as Sukra, Usana, Kavi and others, who are all described as Bhargvas or sons of Bhrigu. We shall here consider the actual breadth of this idea, the extent of its meaning, and its verifiable character—how far it is provable from authorized texts of the Sastras, and to what extent it may assist in the correct interpretation of the Rig-veda. In the first place, then, referring to X. 46, 2, we find that the Bhrigus who had originated Fire-worship by the discovery and recovery of Agni are identified with the "Ausijas," or, in other words, that they were Ausija

*R. v. IX. 101, 13. The Zendavesta thus notices a noxious animal the dog Madhaka: "The wicked who had defiled themselves with corpses are the most helpful to the dog Madhaka" [*endidad*, VII. 67.

Bhrigus—or Ausija-Bhargavas. And as Ausija is a patronymic from Usij or Usik, the Bhrigus who occupied the eminent position, we have already described, in the estimation of the Vedio Arians, were no other than descendants of Usij, who must have been a son of Bhrigu, as *his* descendants were identified with the descendants of Bhrigu.

Before proceeding further we must direct the attention of the reader to the reputed pedigree of Bhrigu, and to the position of his father Varuna himself, in the very Sastras, to which we are indebted for the conception of that pedigree. In two texts at least of the Rig-Veda, Varuna appears under the name of Asura-Pracheta or Asura-Viswaveda as the Creator of the Heavens and the earth, the Forgiver of sins, the Promotor of righteousness, and the adversary of “Nirriti” (called *Papa derata* by the Commentator), the spirit of sin or evil.

In order to do justice to these two texts of the Rig-Veda, reference becomes necessary to the Zend Avesta, the intimate relation of which to Vedic literature we shall afterwards demonstrate in special detail. In the 19th Fargard of the Vendidad, Ormus, the supreme principle of good in the Zoroastrian system, thus describes himself: “Ahura-nama Ahmi.” “Mazda-nama Ahmi.” Harlez translates these sentences thus: “Je m'appelle Ahura le maitre” “Je m'appelle Mazda le sage.” It is well known that the Zendic *h* stands for the Sanskrit *s*, and that Ahura, Sanscritized, is Asura. The name “Ahura Mazda,” which, in Zoroaster's teaching, is the name of the Supreme principle of good, to whom is attributed the creation of the Heavens, means, as Harlez renders it, “le maitre le sage,” the *wise or knowing Lord*. And this is actually the meaning of Asura-Pracheta or Asura-Viswaveda in the texts of the Rig-veda. If now we consider the opposite principle of evil or sin, we shall find the same parallel between the Zend Avesta and the Veda. Anro-Mainus, means, the spirit of evil or sin. So does Nirriti (or unrighteousness personified) in the Veda. Anro-Mainus is further described as the “Daevanam Daevo”—the deity of Devas, *i. e.*, (in Zoroastrian vocabulary) of *evil spirits*.

The same is the representation of Nirriti, "Papa-devata," the deity of sin, or Rakshasdevata, the deity of Demons.

Now in the Rig-veda I. 24, Varuna is accosted as follows :
 "King Varuna has made a high road for the sun to go over."
 "Do thou bind at a distance behind us Nirriti the unrighteous spirit, and release us from any sin we may have committed. Remaining with us, O thou wise Asura and king, loosen our sins."

The other text is the initial verse of the 8th Mandala, Sukta 42. "The all knowing Asura established the Heavens and fixed the limits of the earth. He sat as the supreme ruler of all Worlds. These were the works of Varuna."

It is possible here to suppress the intuitive suggestion that the "Asura-Pracheta" and the "Asura Viswa-veda" of the Veda, are only Sanscritified names of the same character in the Zend, who, as we have seen declared himself to be by name "Ahura" (Lord) and "Mazda" (sage)—and that the conception of Nirriti in the Veda is identical with that of Anro-Mainus in the Zend. I have only to add here that Harlez's rendering of Ahura by "Maitre" and of Mazda by "Sage" precisely corresponds with the Gujrati rendering of the Desturs, or Zoroastrian doctors of Bombay, for the words Ahura and Mazda respectively. Varuna sustains the character of an "Asura" likewise in II. 27, 10, and 28, 17, and "Asura-Pracheta" (Sage Lord) is repeated in IV. 53, 1.

In another text again of the Rig-veda (X. 177, 1.) Asura stands for the Supreme Spirit "by whose *maya* or mysterious influence, wise men obtain a mental vision of the Sun, as if that celestial luminary were actually within their hearts." "Asura" stands also as an appellative for Prajapati or Creation's Lord.

Moreover, it is well-known that Mitra and Varuna are constantly linked together in the Rig-veda. Varuna appears with Mitra as the "devata" or the party addressed in X. 132, and he is there accosted in the 4th Verse of that Hymn as "Asura." He is again coupled with Mitra in the dual number, and the pair is characterised as "Asurau" in the dual. Now the

Zendavesta also couples Ahura and Mithra (Yasna I. 34, III. 48. IV. 39, VI. 36,) and, *vice-versa*, Mithra and Ahura (*Mihirgasht*, 145, Mihr-Nyayis, 3,) in all which places Ahura evidently represents the Varuna of the Veda, especially as sometimes the pair is "Ahura-mazda and Mithra" (Yasna I. 35).

The filiation of Bhrigu from Varuna, thus distinguished by an appellative which the Veda, like the Zendavesta, regarded as supremely divine, was presumably the reason for which the sons of Bhrigu were in Indian tradition held to be Asura-gurus, *i. e.*, preceptors or fathers of Asura. The signification of Asura as an appellative of Varuna was doubtless that of a divine being. This would appear still clearer from the fact that all the Vedic gods have shared the same title, not excepting even goddesses who were called Asura in the feminine, as "Asurayai Sarasvatyai" (Rig-veda VII. 96, 1). But when the descendants of Bhrigu were called Assura-gurus, it was doubtless as an honourable human distinction conferred on their sons or disciples, because of their descent from Varuna, "the all knowing Asura."

And this leads us to enquire into the personality of the sons of Bhrigu, the son of Varuna, the Highest of Asuras. The most prominent person that claims our attention here is Kavi. The name itself is exceedingly remarkable. The universal application of the term in our days to a poet or learned man, is probably owing to the person whom it denoted in the age we are speaking of, *viz.* "Kavir-Bhargava." He appears not only as the author of numerous Hymns in the Rig-veda, but as the progenitor of a highly distinguished tribe, which did honor to the epithet of "Asura" accorded to their primitive ancestor Varuna. The popular lexicons themselves have perpetuated his name as an Asura-guru, *i. e.*, father or preceptor of Asuras. His sons enjoy equal celebrity in the Vedas. We have a "Kavya," or son of Kavi, as an author of Vedic Hymns. We have an Usana, a son of Kavi, also a great writer of Hymns, and not only playing an important part in the drama of the Rig-veda, but also honoured in later ages as an Asura-guru of the highest position by all Indian authorities. Of another branch sprung from

Bhrigu, we have a Vena, recognized as an Asura in the Veda itself, and himself the father of a new tribe. He seems from his name and the description of his handsome bright appearance to have been the regent of the Planet *Venus*—usually called Suk'' (Sukra) in the Indian records. We have also a Venya, son of a Vena, noticed in the Rig-veda. We have an Ita, a son of Bhrigu, who wrote (or uttered a Hymn of the Rig-veda. We have a Nema, also an utterer of Vedic Hymns, noted as a son of Bhrigu. We have again a Kava who appears perhaps under another name for the Kavi or Kavya already mentioned. We have an Usij or rather Usik, who was inferentially a son of Bhrigu, because the Bhrigus who had introduced Fire-worship are indentified with the Ausijas, or sons of Usik.

All these characters were according to the concurrent testimonies of the Vedas and other Indian Sastras Asura-gurus. But who were the Asuras? This question has been virtually answered in part. All the gods were Asuras. Varuna was the all-knowing Asura, by whom the heavens were established and the boundaries of the Earth measured and fixed. Prajapati, Creation's Lord, was an Asura. The Supreme being was an Asura. Indra was an Asura. The Maruts were Asuras. Tvashtri was an Asura. Mitra was an Asura. Rudra was an Asura. Agni was an Asura. Vayu was an Asura. Pushan was an Asura. Savita was an Asura. Parjania was an Asura. The sacrificia priests were also Asuras. In fine, Deva and Asura were synonymous expressions in a multitude of texts.*

It may here be asked, do not the Vedas—do not the Sasters—does not the whole nation consider the Asuras as ungodly demons, ghastly giants,—unholy creatures, wallowing in impurities, and delighting in cruelty, lust and impiety? This is a very fair question. It is perfectly true that portions of the Rig-veda itself concur with the bulk of other Sastras and the unanimous sentiment of the Hindu community in placing Asuras on the same

* The Bombay *Vedarthyatna* translates the word Asura as "God" in R. v. I. 24. The original texts in support of these allagations will all be found in the *Arian Witness*.

level as other impure spirits—the Yakshas, the Rakshases and the Pisachas. The Rig-veda which adores Indra as an Asura also sings his praises as the *destroyer of Asuras*. The same gods who themselves delighted in the appellation of “Asuras,” whose wives were honoured by the same title, inflected in the feminine gender, were afterwards translated to Heaven by encompassing the destruction of Asuras. The same term Asura, which as we have seen stood for gods, goddesses, and priests, is elsewhere found in the sense of *adeva* which is synonymous with the Zend *Vidaeva* or opposed to *Daevas* (gods). The same Veda which spoke of the Asuras as Celestial beings, supplied its reader also with the Mantras by means of which Devas overcame Asuras. Here we find ourselves in a literary maze from which no one, as far as our knowledge and information extend, has yet made a rational attempt at an escapade. Sayana had laboured to explain away all texts which impart a divine signification to the terms. But the Gordian knot has been found too hard for his steel. Such violence to ordinary terms and ordinary rules of interpretation might perhaps answer well in the case of a few texts as against a multitude of texts to the contrary. Even the orthodox editors of the *Vedarthayātna* have rendered the word differently from Sayana’s interpretation in R. v. I 24.

But as far as the Rig-veda is concerned the texts which are condemnatory of Asuras as impure and ungodly, are far less in number than those which recognize the term as applicable to gods and priests. If any subtle device of interpretation had become absolutely necessary for reconciling the two sets of contradictory representations of Asuras, then as far as regarded the Rig-veda the texts which are condemnatory of Asuras, being but few in number, would have to make way for the more numerous texts which attach a divine character to them. But even then one would have to account for the essential conflict visible, between the Rig-veda on the one side, and all other Sastras, with the national sentiment to boot, arrayed on the other side. A patched up reconciliation between the two sets of Rik texts, by violence to the natural signification of one or other of the conflicting sets,

must therefore be worse than useless. We require some rule of interpretation which will offer violence to no words or phrases, and at the same time produce harmony between the conflicting texts themselves, and also promote reconciliation between the Rigveda itself, and the other Sastras and the popular sentiment.

We shall presently consider whether such a happy rule can be available or not. Meanwhile we shall prosecute our inquiry on other uses of the word "Asura."

We have seen that the word has on the one hand been applied to the Supreme Being, to be opponent of the evil genius of sin, to the Creator, and to all the gods in rotation, and on the other hand to creatures antagonistic to the gods and opposed to all religious ceremonies and pious acts. And we also find the term applied as an honorific human title. The priests are called *Asuras* in a good sense. So that the word, as used in the Rigveda, stands for the Supreme Being, the Creator, the opponent of the genius of Sin (*Pápa devada*), and for a title of distinction among ministers of God, also as an epithet for evil spirits and for all obstructors of religious rites and ceremonies.

This presents a fresh difficulty which has to be explained. The term has been used commonly for etherial beings both good and bad, and also for terrestrial beings of opposite characters. Few words in any language can be found applicable in such a variety of diverse and conflicting senses. The gravity of the question involved in the explication of such a remarkable term, found in countless texts in all parts of the Rig-veda, appears to have been overlooked by translators and commentators.

Now an escape from all these difficulties, a reconciliation of all the conflicting texts to which we have alluded, and the establishment of harmony between the Rig-veda and other Sastras and the popular sentiment itself, are perfectly feasible, if only we practically remember what we theoretically allow that the *Indo-Arians* were not the aborigines of India like the savage hill men, but had probably passed through many vicissitudes of fortune, and long remained in intimate relationship with the *Persians* in other parts of Asia, before they crossed the Indus

and settled in the Punjab. From their post-emigration doings, we may easily imagine the nature of their ante-emigration history. Theirs could not have been a life of idleness or indolence. They were far too imaginative, far too much elevated above the listlessness of a savage existence, far too active in their intellectual and physical powers, to have lived like their flocks and herds, doing nothing, and leaving nothing behind for the historian and the poet's occupation.* Historians perhaps they had none, sculpture perhaps they had considered a dull and unmanly art, but poets and bards they had as numerous as the sands on the sea-shore. Poetry can indeed never be fully depended upon for the accuracy of its narratives. Poetry despised the mere reporter's task. Poetry must produce ideas and images of its own. But it must still depend on the fuel of facts to feed the fire of its imagination, and the smoke of that fire must betray its fuel. Amid the glowing images by which its ideas are illuminated, we can often detect facts, stern facts, however mixed up with assemblages of dazzling descriptions and luminous fictions. The very genesis of an idea will often supply a clue to the facts which produced it.

If then the Indo-Arians and the Perso-Arians (or Iranians) once lived on common ground as cognate families or cousins-german, what could be more natural than that the "Asura-Pracheta" or Asura-Viswaveda" of the one branch, was but the translation of the Ahura Mazda of the other branch, and that the word Ahura which the one used in a divine sense would become a household word in the other branch in the same sense, though in its own way of spelling and pronouncing the term, by the change of *h* into *s*—a change of which numerous indisputable instances are always ready at hand. Withness *hapta* and *sapta*—*ahmi* (Zend) and *asmi*—*hurá* and *sura*—*homa* and *soma*—*Hindu* and

* According to Professor Weber, the Sanhita of the Rig-veda, or at least its major portion, was composed by our Arian ancestors prior to their emigration to India. It comprises "the store of songs which the Hindus brought with them from their ancient homes." He also says:—"The hymns of the Rik contain sufficient evidence of their antiquity in the invaluable information which they furnish regarding the origin and gradual development of two cycles of epic legend, the Persian and the Indian." *History of Indian Literature*. p. 36.

Sindu—Husrava and Susrava—Hukra and Sukra—kahmai and kasmai—ahmai and asmai.

This fact itself is a sufficient explanation of the riddle which has puzzled modern critics no less than Sayana himself, and on account of which the most unnatural rules of interpretation had been resorted to. They could not understand how gods could be Asuras. And yet they could understand, in fact they knew well, that the Indians had long lived with the Iranians among whom the Supreme Being himself was called the *all knowing Ahura* or *Asura*. This reflection will perhaps suffice for the comprehension of the divine sense in which the word is used in the Rig-Veda. But then the opposite question still stares us in the face. Does not this interpretation of the term prove too much ? If Asura means god, why then should it be applied to *evil spirits* also ? It must be confessed that, as far as the Rig-veda is concerned, this question is more pertinent than the question of the divine sense of Asura—for here it is used far more frequently in a divine than in a diabolical sense. But in considering this question, we must remember what progress we may have already made in our discussion. We have arrived at the conclusion that the Indo-Arians had at one time mingled with the Iranians, and had, in what we may now call the *Iranian land*, learnt to regard Asura as a sacred term expressive of divinity. And in undertaking to investigate its opposite sense, we must advance a step further and review the *derivation* of the word itself.

The Zendavesta uses the word in the sense of God and Lord or Master. Whence could it have derived it ? To derive it from “*as*” to be or “*as*” to cast is to burke the question. For Asuras *live*, just as other members of the animated creation also live, and Asuras may *cast a dart, drive away* something evil, just as any other person may do the same. But we may fairly remark that the Zoroastrians or Persians were included in the Assyrian or Babylonian empire before the capture of Babylon by Cyrus the elder. And it is not a far-fetched theory to suppose that they would, at that time, have naturally adopted many words in the same sense in which they were used in the empire

itself. How easily, and how as a matter of course, have we, Indians, adopted terms from our successive rulers, the Mahometans and the English, which are foreign to our own language, and of which our pristine ancestors knew nothing. Could there be anything unnatural—anything extraordinary—anything revolting to common sense in the theory of the adoption by Zoroastrians of words current in the empire to which they were then subject, and within the boundaries of which they lived ? In the Assyrian empire “Assur” was a household word used exactly in the sense in which we find it in the Zendavesta. It was used in the sense of God, Lord or Master. According to Assyrian records, Assur was a designation for the Supreme God, the king of the Gods, the ordinary gods, and the nobles and princes of the empire. Unless any reason could be shown to the contrary, it would not be an *unnatural* inference that the Zoroastrians had accepted the term Ahura from the Assyrians, and applied it to their supreme divinity with the addition of the attributive “Mazda,” to express their idea of the greatness and omniscience of the Deity. And the Indo-Arians, living side by side with the Persians might also have accepted the term in the same sense, and (as we have seen in numerous texts of the Rig-veda) applied it in its most august sense to Varuna, and in its ordinary sense to all their gods, goddesses, and ministers of sacrificial ceremonies.

Now in investigating the diabolical sense of the term, we must again remember that “Assur” also meant *Assyrian*, and the Assyrian *nation* as the subjects of Assur. And “Ahuri” is in the same way found in the Zendavesta to indicate the belongings of Ahura Mazda.

The Persians and Indo-Arians having once lived under the yoke of Assyria (Assur) might have entertained a strong feeling of hatred to the people of Assur. The Assyrian records themselves bear testimony to the cruelties, outrages, and barbarities, boastingly practised by Assyrian kings against their conquered nations. There can be nothing strange in the supposition that the Indo-Arians had bitter recollections of such barbarities.

Perhaps some of the hostilities mentioned in the Vedas as between gods and Asuras were neither entirely mythical nor allegorical, but traditional reminiscences of actual encounters with Assyrians during their wanderings in Asia and before the Indian immigration. And it is more than probable that such encounters had at times also taken place with the Zoroastrian Ahuri—the followers of Ahura-Mazda and their own “quasi-brethren.” For we find on the Zondavesta that “the Daevas,” by which the leaders of the Indo-Arians were doubtless meant, were looked upon with still greater hatred by the Zoroastrians than the Asuras could have been by the Indians. In his religious and devotional exercises, the pious Zoroastrian has to say : “I profess myself as a Mazda-yasnian, a follower of Zoroaster, an adversary of the Daevas, a worshipper of Ahura (Yasna 1. 65.) “Thou wert created (O Zarathustra) against the Daevas, devoted to the belief in Ahura” (*Ibid* IX. 43,) “I deny to the Daevas, to those possessed with Daevas, Sorcerers &c.” “I renounce the rules of the Daevas.” “I confess myself a follower of Zarathustra, a foe of the Daevas, devoted to the faith of Ahura (*Ibid* XII. 16, 22, XIV. 7.) So strong indeed was the Iranian feeling of hostility against the Indians that they held the title of one of the principal parts of the Zendavesta (Vendidad) to be derived from “Vidaeva,” or against the *Daevas*, implying that the work was produced as their great armour against the Daevas, though other parts of the Avesta, such as the Vispered, the Yasna, &c., are also equally hostile to the Daevas.

The Zoroastrians had a sort of systematic hostility against the Indo-Arians. If a would-be surgeon's skill had to be tested, the trial was to be by *Virisection*, practised on Daevas, but not on Ahuris. In Fargard VII. (94-101), Zoroaster asks—“Creator ! when the Mazda-yasnians wish to make themselves physicians, whom shall they first cure, the Daeva-yasnians or the Mazda-yasnians.” Then answered Ahura Mazda.—“They shall make trial of healing on the Daeva-yasnians before the Mazda-yasnians. If he begins to cut a Daeva-yasnian for the first time, and he dies, if he begins to cut a Daeva-yasnian for the second

time and yet he dies, and if he cuts a *Daeva-yasnian* a third time and he dies, then is he incapable for ever. The *Mazda-yasnians* shall not try him afterwards: he shall not cut the *Mazda-yasnians*, he shall not wound by cutting. If the *Mazda-yasnians*, afterwards try him, if he cuts the *Mazda-yasnians*, if he wounds them by cutting, then shall he atone for the wound of the wounded (man) with the punishment of the *Baodhavasta*."

The Indians it must be acknowledged were more tolerant and more indulgent of the *Asuras*, as followers of *Ahura*. Not only as we have already seen, have they preserved in their sacred records their reverence for the Supreme Deity of the Zoroastrian system, and acknowledged the sanctity of the word "*Asura*" by applying it to their own gods, goddesses and priests, but they have spoken most respectfully of the *Asura-gurus* and recognized the merits of many an individual *Asura*. They have freely acknowledged (in the *Surja-Siddhanta*) that the Science of *Astronomy* was first revealed by a representative of the solar divinity to an *Asura* named "*Maya*." In order to set forth the glory of any pet god, they described him as venerated both by *gods* and *Asuras*. They thus virtually acknowledged that *Asuras* formed a part of the Common-wealth of *Daeva-yasnianism*, and were proud of their votes when any particular object of worship was to be established. They did not despise the co-operation of the *Asuras* when the Ocean was to be churned, nor did they think it beneath their dignity to outwit their fellow-churners by the charms of one of their own females, and through her instrumentality deprive them of the nectar which had been churned.

All this shows enmity and hostility indeed, but not that utter detestation which the *Avesta* professes against *Daevas*. If the *Rig-veda* calls the *Asuras* "*adeva*" (ungodly), it only echoes the complementary title of (but too literally) "*vi-daeva*"—hostile to *Devas*—which the *Avesta* itself has accorded to the *Asuras*.~

The Indians have also acknowledged their consanguinity with the *Asuras*, and not been ashamed to call themselves their juniors. "The *Daevas* and *Asuras* were both sons of *Prajapati*.

The Devas were the younger, the Asuras, the elder.”* But as there was mortal enmity between the two, the Devas regarded the Asuras with the same hostile feeling that we often find between *step-brothers*, and actually called them “Bhratrivyas,” or quasi-brothers. This word Bhratrivya has become a fossilized evidence of the inveterate enmity once existing between these two branches of the Arian family, and as such, has since got a place in Sanscrit lexicons as a synonyme for *an enemy* !

To the original Zoroastrian principles of *good* and *evil*, the Indians do not seem to have offered any opposition. They had, as we have seen, recognized the one in their “Asura-Pracheta” and the other in their “Nirriti” or *papa-derived*. But probably they shrank back from the extravagant laudation of Zoroaster in which the Iranians indulged, of which the following may be taken for a sample : “Zarathustra, the lord and master of the whole corporeal world, the Paouryo-tkaesha, praise we ; the most learned of beings, the mightiest of beings, the most shining of beings, the most majestic of beings, the most praise-worthy of beings, the most worthy of adoration of beings, the most to be satisfied among beings, the most to be praised among beings, who was announced to us as desired, praise-worthy, worthy of adoration for each of the beings which proceeds from the best purity.” *Fargardan-yasht XIII.* 152.

The Indians appear also to have been scandalized by the homage paid to Vistaspa who, having surrendered his own heart and mind to Zoroaster, attempted, with the usual mushroom-zeal of a new convert, to impose by fire and sword his own plenary faith on all around him : “The Fravashi of Kavi Vistaspa, the pure, praise we ; the mighty, whose body is the Manthra, who has mighty weapons, the Ahurian, who with a weapon piercing many, made a broad road for purity : who with a many-piercing weapon announced a broad way for purity—who, as assistance and help, subjected himself to the Zoroastrian Law.” (*Fargardan-yasht XIII.* 99.) The Indians recoiled from this “broad

* *Bṛihadaranayaka* pp. 62-69.

way" and prepared themselves to resist "the many-piercing weapon" of Vistaspa.

Zarathustra (the name being itself an adjective in the comparative degree, of which the positive would be "Zarathus") appears to be mentioned in the Rik as an Asura Rishi under the name of *Jaruthas*. He is described as a loquacious Demon, fit to be destroyed by Agni, and was afterwards reported as actually consumed by Fire! (R. v. VII. 1, 7: 9, 6, X. 80, 3.)

An *odium theologicum* had thus sprung up between the two cognate races. The Indians would not recognize the system of Zoroaster, as it was enforced by Vistaspa. They hurled defiance at him and would on no account submit to his dictum. It was probably Vistaspa whom the Rig-veda (I. 122,) calls Ishtaswa, and says deridingly, "What can Ishtaswa, what can Ishtarasmi, do against our vigorous heroes!"

Indian commentators say nothing on the personality of either of these rulers. And as Ishtaswa was the Sanscrit transliteration of Vistaspa, Ishtarasmi was probably a play on the word Ishtaswa (*literally, a desired horse*), and applied as a satirical epithet for some Indian chief who had deserted to Vistaspa, and who was therefore contemptuously described as the "*desired reins*." The Indians defied both "the desired horse" and the "desired reins" of the Zoroastrians.

But notwithstanding this conflict of opinion between the Indians and the Iranians, there were many characters who were held in equal veneration by both parties. This appears most prominently in the case of the vanquisher of their common enemy, celebrated in the Vedas under the name of Vritra, and in the Zendavesta under the title of the *snake-dahaka*. That the Vritra of the Veda corresponded to the *snake-dahaka* of the Avesta, appears from R. v. I. 32, where Vritra is described both as a serpent (Ahi) and is also called "Dasa." Dasa is synonymous with "dahaka" both being derived from "das" or (Zendico) "dah" and signifies *destructive*.*

* Weber identifies the Azi Dahaka in Zend, with Ahi Dasa of the Veda.
p. 36, *History of Indian Literature*.

This identity is further manifest from the conqueror being lauded both in the Vedas and the Avesta under the common appellation of the "Destroyer of Vritra" (Vritraghna in Sanscrit, Verethraghna in the Zend.) The common enemy Vritra appears to have been an Assyrian, for according to the Avesta he was plotting the destruction of the Arians in Bawri (Babylon). "To her offered the Azis * Dahaka (Sanskritice Ahis Dasa) the destroying serpent, in the region of Bawri (Babylon) a hundred male horses &c. Then prayed he her for this favour, "Grant me, O good most profitable Ardwisura! that I may make devoid of men all the Kareswas which are seven."

If Vritra, as an *Asura* belonged to Babylon, the same may be presumed of the Asura Vala, whose lofty fortress on the bank of a large river answers to the lofty citadel of Bel † on the Euphrates. The same may also be conceived of the Asura Sambara, the son of Kulitara, in a "hundred-gated city,"—curiously corresponding with the "hundred-gated" Bybylon, and an Assyrian ally, a son of "Kaliteru." If it be borne in mind that Asur was both an ethnic designation for *the people of Assyria*, and also a religious denominational term signifying the followers of Ahura-mazda, and if it be not forgotten at the same time that the Indo-Arians had long dwelt with the Iranians in places where "Asur" passed in common parlance in both senses, then on the natural supposition of political or theological conflicts between the Indians on the one hand, and the Iranians and Assyrians on the other hand, we may find a sufficient explanation of the hostile and diabolical sense in which the Indians used the terms. The *odium theologicum*, and the national antipathy to which belligerent races are often subject, could jointly or severally account for the contradictory facts, already noticed, in the Rig-veda, to the satisfaction of all parties.

That the Indo-Arians did at one time inhabit the Assyrian

* *Aha's Yasht* 29.—The Zend Azis (for serpent) is Ahi or Ahis in Sanscrit. Generally the Sanscrit *h* is represented by *z* in the Zend as Zaotira for hotra, Zaota for hota Zasta for hasta, azem for ahim &c.

†. Rigveda I. 6, 1 ; X. 108. —.

empire side by side with the Iranians, is further evident from a passage in the Zendavesta which speaks of an "Eastern and Western India" (*Yasht* X. 27,) the latter extending to Babylonia, as some scholars have supposed. This again may be said to be corroborated by the Assyrian records which give many names of persons and places which clearly appear to be Indian : e. g. *Hayana* chief of *Hindannu*, a city near the Euphrates. *Hayapada*, a tribe near Samaria, possibly connected with the Aspo-padha-makhti of the Zend (*Farardin yasht* 26, 116,) *Harimati* a female name. *Ambarissa* (Sanskrit *Ambarisha*) a king's name, *Hardispi* (*Haridaswa*) &c.

The moment you rise with the courage of your convictions, and practically realize the fact of Indian life on Iranian land, in pre-emigration times, while it was subject to the empire of Assyria, all difficulties vanish. You find that Asura was on the one hand a sacred name applied to the supreme being and other supernatural powers both by Iranians and Assyrians, and on the other hand that it was both an ethnic appellative for the Assyrian nation, and also a denominational epithet for the followers of Ahura-Mazda. The authors of many songs contained in the Rig-veda, living in the vicinity, perhaps within the boundaries of the Assyrian empire, might have at times used the term in its divine, and at times again as an ethnic or sectarian appellative. In the latter sense they might often affix to the name an odious and a diabolical sense, either as against the Assyrians as a nation, or against the intolerant Zoroastrians as a religious sect.

This interpretation of the term would harmonize with the different senses in which it is used in the Rig-veda, as well as with the dicta of other Sastras, and with the national sentiment. Nor is there any valid objection conceivable against this interpretation. Professor H. H. Wilson following Sayana's commentary in his translation of the Rig-veda I. 24, could not help remarking against the unnatural interpretation of the word "Asura" as given by the Brahmin scholiast. but he reconciled himself to his interpretation because it would be indelicate to

call Varuna an *Asura*. The Professor could not at that stage of Vedic knowledge have discovered the fact that the application of the word *Asura* to gods and goddesses was the *rule* in the Rigveda, rather than an exceptional reading requiring exceptional rules of interpretation. He had probably also overlooked the fact that, not once or twice only, but far oftener is Varuna himself styled *asura*—and that, as “Asura-pracheta” or “Asura-viswaveda,” he received both from Indians and Iranians the homage due to “Creation’s Lord,” while his Vedic antagonist Nirriti was placed on the same footing as the Anro-Mainus of the Zend.

The Rig-veda represents Varuna not only as an *Asura* himself, but as the father of Bhṛigu, the ancestor of all those Bhargavas whom the Indian Sastras represent as Asura-gurus, and some of whom actually appear in the Zendavesta as patriarchs and nobles of the Ahurians. The case of one or two requires some further notice. Kavi, a son of Bhṛigu, as we have already seen, was a great character among the Zoroastrians. He was more than that. He was a patriarch that gave the name to the most prominent adherents of Ahura, who were likewise determined opponents of the Daevas. Though honourably mentioned in the Rig-veda, he was still called an Asura, and though his name has become a distinguishing epithet for scholars and learned men, yet the patronymic Kāvya, applied to some of his descendants in Vedic literature as Asura-gurus, is not owned as a family by any Indian tribes. In the Zendavesta and other ancient Persian records, however, the patronymic Kavya is owned by most of the leading Zoroastrian families. That name has now come to India with the persecuted Ahurians, and is borne by many noble Parsee families in our days and at our own doors. This is a living evidence of that Vedic fact. The name Cowasjee or Cavas-jee is well-known to all Indians. It is only a slight distortion of “Kava-Us” of the Veda and Zendavesta.

Usīna (whom Hindoo tradition identifies with the Bhargava Sukra, the celebrated Asura-guru) and Usij whose sons, as we have already seen, were identified with the Bhṛigus, both derived

their names from "Us," another great Zoroastrian patriarch in the Zendavesta. He did not scorn to adopt a title from Kavi, his predecessor, and we find him often designated Kavi Us. Usana and Usij are both recognized in the Rig-veda, though Us himself is not found there, unless he was identical with Usana, which is another derivation from the same root (*vas*) to which Us is referable.*

From all that has been said we may now fairly conclude that Bhrigu as a pristine worshipper of Agni is best represented by those of his sons and descendants who were Asura-gurus—and that the Asura-gurus, Kavi and Us, and their descendants were the ancient Rishis alluded to in the 2nd verse of the Rig-Veda.

Angiras, the other name given by Sayana in his commentary on the 2nd Rik just referred to, was connected with the Bhrigus in many respects so far as he can be dealt with as a veritable character. He is found elsewhere in a list of ancient Rishis headed by Vrihaspati, Atharvan and Bhrigu. An Angir is also mentioned as a pupil of Atharvan.† In the Rig-veda, however, Angiras is sometimes identified with Agni, and is so far a mythical character—held at times as the parent and at times as the son of Fire. R. v. I. 1, 6 and 33, 1.

It must be considered as an unprecedentedly candid acknowledgement on the part of the post-emigration authors of the Rig-veda that the Asura patriarchs were anterior to them as Fire-worshippers. The same candour is observed in other Vedic texts according to which the Asuras were the elder brothers of the Devas—both being sons of Prajapati.‡

If then we arrive at the conclusion that the descendants of Bhrigu (the reputed son of Varuna) were patriarchs and nobles of the Ahurians or Mazda-yasnians (as they were otherwise called), we are driven to it by the Rigveda itself, and, if we cast a glance at the world outside India, we shall find that the Rig-

* Weber identifies Kavya Usanas with Kava Us. *History of Indian Literature*, p. 36.

† *Mundaka*, p. 263, *Bibliotheca Indica*.

‡ Brihadaranyaka Up. in *Biblioth. Ind.* pages 62-65.

veda teaches lessons which accord with all those foreign records in which the Persians are noted as the inventors of Fire-worship.

These considerations must materially affect the interpretation of the Rig-veda. We can no longer consider it as a mere jargon of fairy tales, but must place it side by side with other records of Asia, however limited its claims may be to historic authenticity. At present we find translators and commentators passing by numberless proper names in the Vedas, either as mere fictions of fable, or hopelessly obscure designations of unknown personalities. When, however, you find the intimate connexion of the Rigveda with the Zend Avesta, and realize the fact of Indian life on Iranian land, you feel yourself relieved from an intolerable incubus, retarding your search for Truth. The embargo which had prohibited inquiries into Vedic facts out of the limits of India is now removed, and you feel yourself free to investigate the wide extent of the references contained in the Rig-veda. It was under the force of that embargo that Professor Wilson had reconciled himself to the unnatural interpretation which Sayana had imposed on the word Asura in R. v. I. 24, because he could not import from the Zend-avesta, the sense of Ahura Mazda into the Veda; and therefore, bound by the popular sense current in India, he thought "it would be scarcely decorous to call Varuna an Asura." But the moment you are rid of that embargo, you can extend your inquiries and deal with numerous problems, interesting alike to the philosopher, the historian, and the antiquarian.

LIFE OF HAJI MAHAMMED MOHSIN.*

By Mahendra Chandra Mitra, M. A., B. L.

If you have entered the Hall of the Hooghly College, you must have observed an oil-painting hung on the walls of one of its ~~side~~ rooms. One's curiosity arises at the calm and striking face of an old man with an open book in his hands. His physiognomy does not represent him an intellectual genius of the age in

* A paper read at the Hooghly Institute on 9th April 1880.

which he lived, but leaves an impression on your mind that he possessed a large heart. His revered countenance speaks to you that his is the image of a kind man, a life-like representation of all goodness. Yes, that is the portrait of a truly great man, Haji Mahammed Mohsin, well known in this part of the country for his public feelings and national sympathies. Like the well known Haji Kurbali Seraji and Haji Zakaria, Haji Mahammed Mohsin's name and fame stand very high. The benefits which his rich charities confer on a class of people, though limited, of this province, have endeared his memory to many with gratitude and respect. Haji Mahammed Mohsin's charities are the standing monuments of his wide-spread fame.

The town where Haji Mahammed Mohsin lived is our own town, Hooghly. It has a classical importance which none but a historian can appreciate. Golin or Hooghly was the town of the Portuguese general Somproyana. Here he built a fortress at a place called Gholghat, close to the present Hooghly Jail, premises the vestiges of which are still visible in the bed of the river. The town and port of Hooghly rose into importance after the celebrated siege of the fortress in 1639, by the emperor Shah Jehan's troops. It is said that a thousand Portuguese were slaughtered, and 4,000 men and women were taken prisoners of war. Since then, the Mogul Government brought down all the public records and offices to Hooghly from Satgan, which sank into insignificance by the silting up of the river Saraswati. This town was also the first settlement of the English in Lower Bengal. In 1686 Hooghly was bombarded by Captain Nicholson on account of a quarrel between a few English soldiers and the Nabob's troops. Hooghly was also the second city in Bengal during the palmy days of the Mahamedan rule. A line of strong buildings and a fort were then the rich possessions of the residents of Hooghly. The Mussalman inhabitants of the town still speak with admiration of its former political and military grandeur. A Fouzdar was located here with the powers of a governor and magistrate. The oldest inhabitant of the town, now living, has informed me that the

whole range of buildings, *viz.*, the Civil Court-house and the Record office, as well as the tank in front of the Branch School, occupy the site of the palace of the Foudzor Khan Jehan Khan. This very school-building, where we have assembled to-night, was the place where stood the Zenana-house of the Foudzar. The buildings of Nabob Khan Jehan Khan were small in size and old-fashioned. They had nothing to testify to the taste of the Gothic architecture of the Mahammedan governor. The site of the Fort of Hooghly is that open ground north of the Record-office. A large drain is the only trace of its strong position. The ruins of the Fort are still to be seen on the west side of the mosque known as Syed Chand. The remains of an old wall attract the attention of the archaeologist.

Hooghly was chiefly inhabited by the Mahomedans even after it had come into the hands of the English for more than half a century. That was a busy day for the traders of Hooghly and Chinsurah. The Imambazar was the locale of many go-downs and shops. The neighbouring town, Chinsurah, though to all intents and purposes a Dutch settlement, was crowded by many Mahomedan traders, especially the Moguls. In the year of the Hejira 1210, the number of respectable Mogul families was counted at sixty. Even up to this day some of their decendants live there. Among the respectable inhabitants of the time, the names of Nabob Nusrut-oolah Khan of Motee Jheel, Juffer Pumba, dealer of cotton goods, Haji Kurballi Mahanmed, a rich trader in Indigo, and Mea Ahsun, the rich owner of Baradoary, who exchanged his turban as a token of friendship with Nabob Ali Verdi Khan, are well known to us. There were others of no small fame. Casim Ali (by whose name the Hat Mallick Casim is known), Fukrut-tujjar, a powerful zemindar, and Mir Saliman Khan, are hardly forgotten. In Hooghly there was a family of Cazies marked for their piety and liberal views. The representative of this family, at that time, was Cazie Lal Mahammed.

But in the galaxy of these distinguished men, the most illustrious were two individuals, whose aims of life were opposite to each

other. Both these gentlemen figured at the same time. The one was a Nabob, the other was a Dervesh. The one sat in the lap of luxury, the other lived in an unostentatious style. The one, armed with the executive and judicial powers of a magistrate and judge, exercised an unbounded influence over his people; the other by his national sympathies and noble acts of charity to the poor won their heart. Such were the characters of Nabob Khan Jehan Khan and Haji Mohammed Mohsin. No two men were so popular in the town as these two contemporaries. But Nabob Khan Jehan Khan has left nothing behind to posterity, while the name of Haji Mohammed Mohsin is on the lips of every citizen of the town.

Haji Mohammed Mohsin sprang from an illustrious family. His grand-father was Aga Fuzloolah, a rich merchant of Iran. He came to India in the early part of the eighteenth century. His son Haji Fyzoolah, the father of Haji Mohammed Mohsin, one of the merchants of Moorshedabad, had extensive concerns in that city as well as in Hooghly. He however met with unexpected reverses of fortune. Haji Fyzoolah selected the town Hooghly for his residence. Here he had the good fortune to cultivate the acquaintance of a rich and beautiful lady, the widow of Aga Motahar, whom he afterwards married. Aga Motahar was a member of the Motahar family of Ispahan. The Motahars were respectable merchants of that city, and well known for their piety and adventurous spirit. It is said that Aga Motahar lived for some time in Delhi.

He was the Kobeddar of Khazana, Key-Keeper of the great Emperor Aurungzebe. Aga Motahar was a favourite of the Emperor. He lived with his family in the apartments of the palace. An interesting story is told of the Emperor Aurungzebe's sincere regard for Aga Motahar. One night, Aga Motahar's wife had a curious dream. An old Dervesh came to her and asked her if she would observe the ceremony of the Mohur-rum. She was startled to hear those words from the old man, and could only answer him by shedding tears. The words of the Dervesh were, however, emphatic:—"Go you to other re-

gions, and for the salvation of the soul observe the ceremony of the Tuzeah. The Mohurram nights are close. The moon in the sky is visible to the naked eye." Aga Motahar found his wife weeping that night. The very idea of the subject matter of the dream was an impious one in the court of the Emperor Aurungzebe, who was a bigoted *Sunni*. The information however was communicated to the Empress, and at last it reached the ears of Aurungzebe. Though the Emperor was displeased with Aga Motahar's wife, he allowed her to go out of his capital, and observe the ceremony of the Tuzeah in a distant part of the empire. He selected for the residence of the Motahar family the town Hooghly, and granted them extensive and rich jageers in Jessore, Chitpoor and other places. The Motahar family then migrated from the capital of the Mogul Emperors to Hooghly, and erected the Imambara in the very place where Moorsheed Kuli Khan had founded one.

The arrival of the Motahar family in Hooghly is thus accounted for. There is however another version of the story. It is said that, during the reign of the Emperor Aurungzebe, Aga Motahar accepted service under the Raja of Benares. The good Raja was so much pleased with him that he entrusted him with all his zemindary business. After the death of the Raja, Aga Motahar managed his estates during the minority of his son who, when he came to age, procured for him the estates of Jessore and Chitpur. After such a length of time, without the help of written evidence, it is difficult to accept the one statement or reject the other. Aga Motahar purchased the land on which the present Imambara buildings stand from a rich and respectable merchant Jaffer Pamba. It had been the compound of his cotton factory. There was also a line of buildings, belonging to Bibi Andro, on the very spot where the gates of the present Imambara stand. That was said to be the Imambara of that pious lady. Aga Motahar purchased from her the land and its appurtenances. In the year of the Hejira 1104, the Imambara "Nazar Gate Hossein," the holy place where presents are offered to Imam Hossein, was built.

Aga Motahar in his latter days did not enjoy peace of mind. Vexed with domestic quarrels he wished several times to leave the town and go elsewhere. There was, however, an attraction in the person of his affectionate daughter, Manoo Jan Khanum, which made him stay at Hooghly. She was his pet child. A curious story is told of the way in which she obtained the properties of her father. Aga Motahar is said to have made her a present of a tabiz (armlet) with strict injunctions not to break it till after his death. His words were obeyed, and the Motahar family were surprized to see that it contained a grant by Aga Motahar of all his properties in favour of Manoo Jan Khanum. The deed of gift had been sealed and signed by the donor. The mother of Manoo Jan Khanum was displeased with the conduct of her husband; and it is urged on the ground of probability, that this strange act of Aga Motahar might have led her to marry Haji Fyzalla, then a resident of the town of Hooghly. The fruit of this marriage was Haji Mahammed Mohsin. He was born in the year 1732, and was younger to his sister Manoo Jan Khanum by eight years. Both he and his step-sister lived with their father and mother in the house of Aga Motahar. Both of them were brought up there till the death of Haji Fyzallah. A report was current that the enemies of Manoo Jan Khanum had made an attempt to poison her. This having reached the ears of Mahammed Mohsin he communicated the information to his sister and fled from Hooghly. Since then he led the life of a Dervesh.

Though the death of Haji Fyzallah and the sudden flight of Mahammed Mohsin had cast a gloom over the affairs of Manoo Jan Khanum, the arrival of Mirza Sala-Udeen Mohammed Khan, a nephew of Aga Motahar, cheered up their prospects. Aga Motahar, on his death bed, had left his last injunctions to marry his daughter to his nephew. At the request of his aunt, Mirza Sala-Udeen came from Persia and married Manoo Jan Khanum. Both the husband and wife won golden opinions from the inhabitants of the town. Their popularity was due to their large charities. In the year of the Hejira 1168 Mirza Sala-Udeen

extended the Imambara buildings. The "Tazeah Khanah" or the place for mourning, was the additional portion built by him*. In the same year he established the Hat, which still goes by his name as Mirza Salah. There is another account of the birth of Haji Mahammed Mohsin. It is said that he was born in Moorshedabad, and that his father Haji Fyzoolah died in that city. After his father's death his mother came to Hooghly and married Aga Motahar. The issue of this marriage was Manoo Jan Khanum. This is rather a conflicting version of the story already told. It is difficult to pronounce which statement is the more credible one. There are however two evidentiary facts which suggest that Aga Motahar's widow married Haji Fyzalla. It is said that this gentleman lived for some years in Hooghly and died† here; and that Manoo Jan Khanum was older than her step brother Haji Mahammed. These facts have received corroboration from their wide-spread currency among the inhabitants of this town. A living witness of the days of Haji Mahammed Mohsin gives another account of his birth. In his view Mahammed Mohsin and Manoo Jan Khanum were not born of the same mothers. This last statement is open to criticism. If this account were true, the estates of Manoo Jan Khanum would not have devolved on Haji Mahammed Mohsin, by the law of inheritance of the Imammen School.

Born in the year 1732, during the reign of the Emperor Mahammed Shah, Mahammed Mohsin had witnessed the successive changes of government during those revolutionary periods. That was a very eventful age in the annals of India. The power of the Mahammedan rulers was on its decline. The Mogul empire had received a shock from internal discord as well as from foreign pressure. During those days the Mahrattas were disturbing the quiet villages and the busy towns of the empire. The imperial Government was without

* The Hooghly Imambara was known as the Imambara of Mirza Salah-uddeen Mahammed Khan. In the year of the Hejira 1228, Rajub Ali Khan described it so in the Towlut nama executed in favour of Wasiq-ali Khan.

† Fyzalla's grave is still pointed out. It is close to the Imambara.

a head. The provincial governors, who had declared themselves independent, followed the footsteps of their effeminate master. Ali Verdi Khan, the Nabob of Moorshedabad, after governing the country with an iron hand, died to bequeath his well-fought prize to a worthless grand-son Suraja-Dwala, who was notorious for his cruelty, weak judgment, and last, though not least, his officious quarrel with the English in Calcutta. It was then that this miserable prince enacted the ever-memorable Black-hole tragedy. The victory obtained in the battle-field at Plassey and the supreme authority exercised by Lord Clive over the political destinies of the country, were the triumphant feats of the conquerors achieved under the very eyes of Mahammed Mohsin. He was then a young man of five and twenty. Though possessed of intellectual powers of no small degree, he had no opportunity to cultivate them till he came to the metropolis. The country was then undergoing a change. For that was a transition period in the political life of the Mahamedans of this country. The education of youth did not however then attract men's minds. The fashionable views of a few cavaliers of the court of Moorshedabad had much to do in the education of the young men of the age. Their aspirations for high honors in the service of Government ended in the hope of pandering to the impious taste and immoral inclinations of those who were in authority, and the promotion of an officer of the state had to depend upon the whimsical and capricious sentiments of a wrong-headed statesman. As there was a change in the political destinies of the country, there was a corresponding change in social life. There was a re-action in the Council-chamber of the Vizier as in the camp of the Subadar. The shock was communicated to all the strata of society. The influence of a few foreigners however turned the current of the thoughts of the nation to proper channels. It was in a period when new ideas were expanding and were being crystallized into the fashion of the Europeans, that Mahammed Mohsin came to live in Moorshedabad, the metropolis of Mahamedan chivalry and Mahamedan learning.

It is not easy after such a length of time to fix precisely the year of the first arrival of Mahammed Mohsin at Moorshedabad. Before he came to this city, Mahammed Mohsin had received his rudimentary education in Hooghly, under the care of his father, who was a man of piety and learning. Both Mahammed Mohsin and his step-sister were taught in the elements of the Persian language. Their tutor was a Seraji, a gentleman of great pretensions. It is said that he had travelled in many countries and had at last settled in Hooghly. His glowing descriptions of many countries and celebrated cities exercised considerable influence over his young mind. Mahammed Mohsin waited for a golden opportunity to quench his thirst for travel, till he was driven by a combination of circumstances from his father's home, where he had spent his boyhood. On his arrival at Moorshedabad he had the good fortune to associate himself with some of the distinguished Persian scholars of the city. He directed his attention to the study of the oriental languages in which he afterwards perfected himself when he travelled in Arabia and Persia. He was reputed to be a good Arabic scholar. His caligraphy was marvellously fine, a specimen of which is still to be found in the Hooghly College library. A copy of the Koran written by his own hand still looks fresh, and is an object of admiration to the Arabic scholars of the day. I have learnt on good authority that Haji Mahammed Mohsin, in his latter years, supplied the beggars with pieces of paper containing texts from the holy Koran. So high a value was attached to his caligraphy that it fetched a high price to the recipients.

As Mahammed Mohsin cultivated his mind, he did not lose sight of giving free scope to bodily exercises. He had a sound constitution. He was a good swordsman. He did not allow a single day to pass away without observing the routine prescribed for his bodily exercises. I heard from Syed Kermat Ali, the late lamented Mutwali of the Imambara, that Mahammed Mohsin was fond of walking. In his estimation that was an exercise in no way inferior to riding.

It is interesting to take a rapid view of the state of morals in the country when Mahammed Mohsin was storing his mind with the literature of the Persian and Arabic writers. After the downfall of the Nabob's government, the Omraos and the people became notorious for their corrupt conduct and immoral habits. Their deceptions equalled their pretensions; their cowardice surpassed their rashness. The scenes of real life in the streets, the private residences of citizens, the camp of soldiers and the palace of the Nabob, were sad. Yet in the midst of these contradictory changes, and underneath this dark and foul fermentation, Mahammed Mohsin and his party were men of good sense and morality, thorough honesty and of moderate opinions.

When the signs of the times were so gloomy, the character of Mahammed Mohsin was an object of admiration and respect. That the standard of his morality was of a high order requires no proof. But like most of the followers of Islam, in him there was no border land between morality and religion. The loftier ideas of morality are all shadowed forth in the injunctions of the Koran. Mahommed Mohsin proved himself a strict follower of the Imamia faith. His life was a religious one. He was a Dervesh to all intents and purposes. From his boyhood, Mahammed Mohsin pursued a course of life which in the age in which he lived was an exceptional one. He did not marry. Even to his last days his scorn of a married life was proverbial.

Little is known of Mahommed Mohsin whilst he lived in Moorshedabad at this early age of his life. We are therefore obliged to leap at once over twenty five years. Various statements are made regarding the manner in which he lived in Moorshedabad. But one thing is certain that he led the life of a recluse. He spent his days in reading works of Persian literature and Arabian science, in writing passages daily from the Koran, and in devoting himself to works of piety.

It is said that during this period of his life, he travelled from one town to another in Hindustan, and had had great opportunities of coming in contact with men of different races, creeds and colour. He studied both the dark and bright features of

human nature. His fund of information was never exhausted: I have learnt from a respectable Mahomedan gentleman of this town, whose grand-father had the honor of being acquainted with Mohammed Mohsin, that he was the repository of all the stories of the world.

About the year of the Hejira 1210, Mohammed Mohsin undertook his journey to Persia, Arabia, Turkey and Egypt. For a period of six years, he travelled from one country to another. In his travels he visited the holy cities of Mecca and Medina. As far as I am aware, there is no written work of his travels. It appears that he came back to Moorsheadabad in the year of the Hejira 1216.

While Mohammed Mohsin was travelling all over the distant countries, the affairs of Manoo Jan Khanum in Hooghly were not prosperous. She had the ill-luck of wearing the weeds of widowhood. Her good husband died in the prime of life, and she was anxiously waiting for the arrival of her step-brother. Her strong desire was to place all her rich properties in the possession of Mohammed Mohsin. At last, at the solicitation of his sister, Mohammed Mohsin came to Hooghly in the company of two distinguished Mahomedan gentlemen, Rojab Ali Khan and Shaker Ali Khan, both of them men of ability and sterling merit. Both these men were of a religious turn of mind, and were worthy companions of Mohammed Mohsin. Both of them were acknowledged to be men of business: Mohammed Mohsin came back to Hooghly, already an old man. He was above fifty, but still in full vigor of mind and body. His arrival in Hooghly was welcomed by the inhabitants of the town. So great was his popularity that public rejoicings were made in his honor. Manoojan Khanum with the other members of her household was highly pleased with Mohammed Mohsin; but she did not live long. After the death of her husband she had herself taken the whole responsibility of managing her affairs. Well versed in zemindary business, she was liked well by her agents and tenants. In her latter days, she was seen to hold her sittings in the Cutcherry, with a veil on her face. She was described

as a woman of strong intellect, large information, and some knowledge in the Persian language. A well known anecdote speaks of her strong common sense. Nabob Khan Jehan Khan sent word to her, with proposals of marriage. The reply of Monoojan Khanum was remarkably brave. She refused to marry Nabob Khan Jehan Khan. "No," she said, "I will not consent to be the wife of a man whose desire is to marry me, not for the sake of affection, but for money." She breathed her last in the year 1210 B. S., regretted by all who knew her or heard her name. Her rich properties and princely fortunes were inherited by Mahammed Mohsin. The well-known Zemindaries of Pergunnah Syedpore and Pergunnah Sobhnal were thus inherited by him. After the death of Manoo Jan Khanum, there was an attempt on the part of one Bunda Ali to take possession of her properties. He represented himself to be the son of Mohammed Men, who was said to be the adopted son of Manoo Jan Khanum. Bunda Ali brought a suit against Haji Mohammed Mohsin. The result of the litigation was favourable to the latter gentleman; and Bunda Ali died heart-broken in his house (which is now known as the Municipal house) close to the Imambara.

Our history of Mohammed Mohsin has now come to a period which was the best one in his life. We now view him in another aspect, namely as a philanthropist—a public benefactor of the country. He now exhibits himself to us not only as a wise man, but as a great man. His private and public acts of charity demonstrate the truth of the assertion that an unselfish man is always the best man in the world. To him the world is his home. His sympathies are not swayed by personal motives or inclinations. To him the whole human race is a brotherhood. Mohammed Mohsin is a worthy representative of this class of people. His acts of private charity were no less conspicuous than his well-known charitable acts for the public at large. These acts are the proofs of the nobleness of a mind that sympathises with distressed poverty. It is said that the practice of Mahammed Mohsin was to take nightly walks in the streets of the town, with the avowed object of feeding those who could not procure their food after the whole

day's labour. An anecdote is told of him. One evening he passed by the hut of a poor woman who had a number of children to feed. It was late in the evening that he heard the cry of the children for bread. The starved mother shed tears in vain. She had no one to help her. The heart of Mahammed Mohsin was touched. He immediately came forward with a supply of loaves for the children of the poor woman, and since then looked after them with a parental care. Moulvie Asraf-u-deen Ahmed, the present Mutwali of the Hooghly Imambara, has kindly mentioned to me another well-known story of Mahammed Mohsin's charity to the poor. It is said that one night he came across a blind man and his family in a small hut in the town. The blind man's wife beat her husband severely for not procuring food for the family. Mahammed Mohsin happening to know this, secretly came to the window and threw down some silver coins on the floor. The joy was boundless, and the whole family thanked aloud Mahammed Mohsin though no body knew who was the giver. Such are the stories which are afloat of Mahammed Mohsin's private charities. His helping hand was extended to all. A Mahommedan gentleman of this town has furnished me with a list of pensioners who lived on his bounty. Many of them received annually a sum of Rs. 500. Their sons and grandsons and grand-daughters still receive handsome pensions from the estate of Mahammed Mohsin. I hope I do not tire your patience with recording these noble acts of charity of a truly great man who, though no longer in the land of the living, is still remembered with admiration and gratitude. Gentlemen, picture to your mind an old man of seventy, surrounded by a circle of needy beggars who are struggling in life for bread. He stretches his hands full of silver and gold and pours them into their empty ones. He feels for them. For his heart is touched by that universal sympathy for others which alone ties the human brotherhood together.

To speak of his acts of public charity, I have only to ask you to look at what is written over the walls of the Imambara in capital letters. "I Haji Mahammed Mohsin, son of Haji

Fyzoolah, son of Aga Fuzloolah, inhabitant of Bundur Hooghly, in the full possession of all my senses and faculties, with my own free will and accord, do make the following correct and legal declaration: That the zemindaree of pergunnah Quismut Swedpore appendant to Zillah Jessore and pergunnah Sabhnal also appendant to Zillah aforesaid and one house situated in Hooghly (known and distinguished as Imambara) and Imam-bazar and Hat (market) also situated in Hooghly and all the goods and chattels appertaining to the Imambara agreeably to a separate list; the whole of which have devolved on me by inheritance, and of which the proprietary possession I enjoy up to the present time; as I have no children nor grand children nor other relatives who would become my legal heirs; and as I have full wish and desire to keep up and continue the usages and charitable expenditures (Murasum. O-Ukhrajat-i-husneh) at the *Fatcha* &c. of the Huzrut (on whom be blessings and rewards) which have been the established practice of this family, I therefore hereby give purely for the sake of God, the whole of the above property, with all its rights, immunities and privileges whole and entire, little or much in it, with it, or from it and whatever (by way of appendage) might arise from it, relate or belong to it—as a permanent Appropriation for the following expenditures:—and have hereby appointed Rujab Ali Khan, son of Sheikh Mahommed Sadeq and Fakir Ali Khan son of Ahmad Khan, who have been tried and approved by me, as possessing understanding, knowledge, religion and probity, Moot-Wulles (trutees or superintendents) of the said Wuqf or appropriation, which I have given in trust to the above two individuals—that, aiding and assisting each other, they might consult, advise and agree together in the joint management of the business of the said appropriation, in the manner as follows:—that the aforementioned Mootwullees, after paying the revenues of government, shall divide the remaining produce of the Mehals aforementioned into nine shares, of which *three shares* they shall disburse in the observance of the Fateha of Huzrut Syud-i-Kayunat (head of the creation) the last of the prophets, and of the sinless Imams (on all of whom be the blessings and peace of God), and

in the expenditures appertaining to the Ushra of Mohurram Oolhuram (ten days of the sacred Mohurram), and all other blessed days of feasts and festivals; and in the repairs of the Imambara and Cemetery: *two shares* the Mootwullees, in equal portion, shall appropriate to themselves for their own expenses,—and *Four shares* shall be disbursed in the payment of the establishment, and of those whose names are inserted in the separate list signed and sealed by me. In regard to daily expenses, monthly stipends of the stipendiaries, respectable men, peadas and other persons, who at this present moment stand appointed, the Mootwullees aforementioned after me, have full power to retain, abolish or discharge them as it may appear to them most fit and expedient. I have publicly committed the appropriation to the charge of the two abovenamed individuals. In the event of a Mootwalee finding himself unable to conduct the business of the appropriation, he may appoint any one whom he may think most fit and proper, as a Mootwalee to act in his behalf. For the above reasons this document is given in writing this 19th day of Bysakh, in the year Hejira 1221, corresponding with the Bengal year 1213, that whenever it be required it may prove a legal deed." This is the celebrated Endowment deed of Mahammed Mohsin. It has received a liberal construction in the hands of the British Government as it was written in a catholic spirit. The history of the Hooghly Imambara shews that Government under the provisions of Regulation XIX. of 1810, was obliged in consequence of sundry corruptions of the former Mutwalees to take the office of the *Towlout* upon themselves, and the business of the management was made over to the Board of Revenue and the Collector of Revenue. The expense of the Imambara and the appointment and dismissal of servants belonging to it rested with the Collector and Magistrate of the District and the Surgeon of Hooghly. In due course of time the active management of the business of the Endowment fell into the hands of the local Agent's office under the provisions of Act XX. of 1863. The local Agents are the Joint-Magistrate and the Collector of Revenue,

It appears from the records of the year 1843 (seven years after the interference by Government with the management of Mahammed Mohsin's estates) that Government by a judicious arrangement appropriated the income of the Waqf estates for the establishment of an English College, a Moosafor Khana and a Hospital. The total expenditure of the College (both for the English and Arabic classes) in 1843 amounted to Rs. 65,964. This large sum was taken from the shares of the Mutwalees and also from the shares allotted to the Tazeedaree. There was a party of Mahammedans that advocated that the terms of the Deed of Appropriation only authorize the expenses of the Tazeedaree for the exclusive maintenance of which it was said that the Waqf had been made. They argued that the deed did not allow expenses for the College. But such an argument is not a tenable one. I have said that a liberal construction has been put on the deed, and the intention of the donor has received a proper interpretation. Those petty quarrels regarding the terms of the deed, which were so rife among a class of discontented Mahammedans of the town, are now things of the past. The fund of the Appropriation is applied not only for the religious observances of the Tazeedaree, but also for the education of the boys of the town and its suburbs. A hospital attached to it is a great boon to the inhabitants of the town.

But while our Government by a wise arrangement appropriated the Endowment fund to the maintenance of a College, special privileges were accorded to the Mahammedans. By a recent resolution Government has exclusively appropriated a part of the Fund, which was hitherto applied for the maintenance of the Hooghly College, to the education of Mahammedan students. The tuition fee of a Mahammedan student in Hooghly College is only a rupee per month. In other Colleges it is $\frac{1}{3}$ rd of the regular schooling fee, the remainder being supplied from the Mahesana fund. The Madrassas of Hooghly, Dacca, Chittagong and other places, are also provided from this fund. Handsome scholarships are awarded to the Mahammedan lads.

The annual income of the Syedpore trust estate which is

remitted to Hooghly is Rs. 60,000. This sum is divided into four parts. One ninth share goes as the pay of the Matwali. Another one-ninth share is appropriated to the expenses of the Madrassas. Three-ninths share is expended for religious purposes, under the management of the Imambara Committee which consists of five members. The remaining four-ninths share is at the disposal of the Local Agents. From this last share the charges of the Hospital and Charitable Dispensary are provided. The expenditure of the Hospital in the year 1878-79 came up to Rs. 6,977. The balance of the four ninth share at the end of 1878-79 was 140,000. The expense of maintaining Hostels where Mahomedan boys are provided with board, clothing and medicine, is not to be passed over unnoticed. These Hostels are attached to the five Madrassas. The number of students who are admitted into these charitable institutions of Haji Mahammed Mohsin is not a small one. In the Hostel at Chinsurah there are more than one hundred students. Government has also purchased out of the Mohesana Fund, a well ventilated and large building for their accommodation at the cost of Rs. 25,000.

The expense for the observance of the religious ceremonies is also a very heavy item. During the Mohurram days, thousands of poor people are daily fed. From all parts of the country and all the neighbouring villages, thousands of men and women flock to the town of Hooghly for the purpose of making presents to Imam Hossein; and, with the beating of the tom-tom, the cry of Hassan and Hossein fills the air, amidst the tears of pious Mahammedan gentlemen. I do not wish to trespass on your time in enumerating to you these acts of the charities of Mohammed Mohsin as they are familiar to you. The total annual expenditure of the Mohurram ceremony comes up to 5 to 8,000 Rs., that of Romjan 9 to 10,000 Rs., that of other ceremonies which are celebrated in every month or at an interval of two or three months, may be estimated at 7 to 8,000 Rs. Such are the public charities of Mohammed Mohsin. He has given large and valuable properties to the public for high and noble purposes. The inhabitants of Hooghly are indebted

considerably to him. Many Hindu and Mahammedan citizens of the town owe their education and status in life to him. It will be no exaggeration, to say, that in this very Hall many of my friends who are listening so attentively to the biography of this illustrious philanthropist cannot repay the innumerable benefits which they have received from the munificent charities of a man who "though dead yet speaketh."

"The good abides. Man dies. Dio too.
The toil, the fever and the fret ;
But the great thought—the upward view
The good work done—these fail not yet !
From sire to son, from age to age
Goes down the growing heritage."

Mahammed Mohsin was a patron of learning. In his lifetime he tried to establish a school for the education of Hindu and Mahammedan boys. The learned Moonshees, Ahmed Khan and Buka-ula Khan, were in his service. A few days after his death, a regular school was established in the Imambara under the patronage of the Mutwalees. Many of you have heard the name of Francis Tydd. He was a well-known teacher of the Imambara School. It was owing to his indefatigable exertions, that the school proved to be a successful institution. It was amalgamated with the Hooghly College in the year 1836. I have learnt that Mahammed Mohsin was fond of music. In the cool evenings as well as in moon lit nights he would sit with his friends and listen to the songs of Bhola Nath Sing. This gentleman was a resident of Jessore and a great favourite of Haji Mahammed Mohsin.

The life of a good man cannot be more profitably seen than in his treatment to his servants. I have heard from a living witness of Mahommed Mohsin's charities that he was a kind master. A story is told of his love of his servants. One of his boy-servants (Gazi by name) learnt that his sister was on her dying bed, and having been summoned to attend her, he went up accordingly to his master, who not only granted him leave of absence for a few days, but also handed to him a bundle, which

was said to contain medicine for his sister. The boy, whilst opening it at her sister's house, was surprized to find some silver coins as a part of its contents.

We now view Mahammed Mohsin in another light, that of a moral teacher. True, his life was the life of a pious Mohammedan—the follower of Islam ; but do not his character and the incidents of his life speak alike of the breadth of view, the liberality of sentiment and the universal sympathy for others, which a teacher of the catholic religion instils into our mind ? In his dealings he made no distinction between Hindus and Mussalmans, and to his credit be it said that he patronized many Hindu gentlemen ; some of his amlahs and servants were Hindus. In delineating the character and incidents of the life of a Mahamedan gentleman like Mahammed Mohsin, it is curious to record his aversion for meat. His habit was to shave his beard and moustachio.

Mahammed Moshin for a continued period of nine years lived in Hooghly. One of the Nababs of Dacca wrote him a letter requesting him to visit that city. It appears that he did not comply with the request of his friend. In the year of the Hejira 1226, he however undertook a journey to Jessore where he lived for a short time.

Amidst all his good works, Mahamed Mohsin lived to a good old age. He spent his last days in the observance of religious rites. He served his country in all the modes in which benevolence can express itself. He was eyes to the blind and feet to the lame. He served the cause of religion and benevolence.

At length in the year of the Hejira 1227, symptoms appeared of feebleness and disease, and on the 24 day of Zikilda 1227, Mahammed Mohsin breathed his last. That was a gloomy day to the little world of the Hooghly people. The news of his death spread far and wide to the country, and every one felt that one of the best friends to humanity had passed away.

On the 29 November 1812, a procession composed of simple citizens, labourers, rich and poor men, followed silently his corpse, borne by his friends, among whom were Rajob-Alikhan and

Shaker Ali khan. Respect, affection, gratitude and sorrow were written on every countenance, and audible in every word uttered by the people gathered on the occasion. The last ceremonies were observed with studied silence amidst the tears of those who stood beside the grave. His remains were laid down in the very ground where his step father Aga Motahar, his sister Monoo jan Khanum, and his brother-in-law Mirza Saluudien Khan, have taken their rest, and where he too,

Sleeps——

The good man's rest is his,
And in our memory's strong regard,
His life shall ever nobly shine.

His admirers perhaps did not choose either to give him a splendid or magnificent tomb, or write even an epitaph on his grave; but will not his good works from sire to son commemorate his memory as public benefactor of Hooghly? Annually a *fatcha* is made on the 24 Zikilda. The annual expenses are provided from the estate Bag Belour. On the appointed day, the following prayer for the benefit of his soul is read :—

“O God increase thine love upon him with all his family, and let him enjoy peace on the day of judgment for the sake of the prophet Mahammed (may peace be upon him), he who was the first and last of prophets; and O God, do not separate him from Mahammed, and may the curse of the Almighty fall upon him who was the *zalim*, tyrant, and usurper of the lawful rights of the descendants of Mahammed. O God give him peace in heaven for ever and ever, even after the day of judgment”.

Such was the life of Mahammed Mohsin. His life is a lesson which many a rich man may study with advantage. It will teach him how to seek good ends by worthy means; and how that the usefulness of a man's career is measured alone by good works done by him.

By the terms of the endowment deed, the rich Wukf estates of the donor came into the management of the Mutwalees appointed by Mahammed Mohsin. A brief history of their successors in office will not, I hope, be without some interest .

During the life time of Mahammed Mohsin and after his death, Rujub Ali Khan and Shaker Ali Khan managed the Waqf estates. In 1220 B. S. Shaker Ali Khan died, and the management of the estates came into the hands of the surviving Mutwali Rujub Ali Khan, and Baker Ali Khan, the son of Shaker Ali Khan. On the 1st Mag of 1220 B. S. (Hojira 1228) Rujub Ali Khan appointed by a deed of trust his son Wasiq Ali Khan *alias* Moghal Jan a trustee in his place. The trust-deed of Rajub Ali shows a legal acumen which is complimentary to him. It was the subject of discussion and criticism in the Sudder Dewanny Adawlut in the year 1836. Both Baker Ali Khan and Wasiq Ali Khan had the right to manage the estate. In spite of this, the Board of Revenue and the Collector of Hooghly, acting under the provisions of Regulation 19 of 1810 on the 16th of November 1815, deputed one Syed Ali Akbar Khan as Ameen and temporary manager, with instructions to pay the wages of the establishment and the allowance of the Mutwalees, and afterwards made over to his charge the lands attached to the endowments. The consequence was that the estates fell into arrears to Government, and the business of the establishment was greatly impeded. It appears from the order of the Collector of Jessore, dated the 9th July 1816, that the trust was restored to the Mutwalees. The Board also sanctioned the proceedings of the Collector. Wasiq Ali Khan and Bakar Ali Khan discharged the Government revenue by means of loans raised for that purpose. In September 1818, the Board of Revenue, however, again ejected the trustees from the management of the Waqf estates, and entrusted it again to Syed Ali Akbar Khan. Meanwhile Baker Ali Khan became insane. Wasiq Ali made strenuous efforts to get back the management of the properties, but the Board of Revenue positively refused to agree to his proposals. He then launched himself into litigation. He filed a regular suit against Government, maintaining that the Revenue authorities acted illegally in depriving him of the trust. This suit was decided by the well-known Zillah Judge, Mr. D. C. Smythe, against the trustee, and his judgment was finally confirm-

ed by the Lords of the Privy Council. During the period of litigation, which continued for several years, only a small part of the annual income was expended, and upwards of seven lakhs of rupees were thus added to the property by which the annual income was nearly doubled. The balance in Company's paper amounted to 7,47,010 Rs. The Board of Revenue in 1831, offered the following suggestion to Government ;—"The most obvious purpose to which the surplus could be applied, with reference alike to the perpetuation of the founder's name and to the promotion of useful knowledge, not entirely of a secular character, would be the establishment of a Madrassa in which, in the first instance, Mahammodan learning might alone be taught, but which at no distant period, it might be hoped, would willingly receive the solid advantages of European science." The report was left for the consideration of the General Committee of Public Instruction. A question was put by the Committee to Government whether the interest of the accumulated funds 7,47,010 Rupees is to be applied to the maintenance of the College, or to be blended with the income of the Imambara. The General Committee further added in their report, that there was no special provision in the Endowment deed for a Madrassa, but they, in conclusion, submitted that as long as the main object of the testator was looked to, the appropriation of the surplus funds to any other purposes of a benevolent character for the benefit of the Mahammedan population was desirable. The correspondence on the subject continued for a period of 3 years, during which period the surplus funds accumulated to 8,61,100 Rs. After a full consideration, the Governor-General in Council gave orders for the establishment of a College for general instruction.

Sir Charles Metcalfe, then acting as Governor-General of India, in a letter dated October 1835, sketched out a scheme for the appropriation of the income of the Jessore estates of Haji Mahammod Mohsin,—a plan which is still carried out in its integrity. An allusion to it has already been made in these pages. In the latter part of his resolution the following passage occurs :—"In this manner His Honor in Council conceives that the pious and

beneficent purposes of the founder of the Hooghly endowment will be best fulfilled; and under the wide latitude given for the determination of the specific uses to which any surplus funds of the estates are to be appropriated, he cannot see that the assignment of the surplus which has arisen in this instance, partly from the delay in consequence of the litigation, and partly from the fines realised from the mode of management, applied to purposes of education in the manner stated, will be any deviation from the provisions of the deed." The immediate consequence of the said resolution was the establishment of the Hooghly College on the 1st of August 1836. It would be tiresome to you to go further into details of the Endowment.

Syed Ali Akber Khan managed the Waqf estates for a period of 24 years. By the orders of Government he was suspended, and in his place Moulvie Zomiradeen Khan *alias* Meroo Mea, was appointed. His service was for ten months only; but he is remembered very well in the town. He introduced the distribution of daily food to the poor. The next Mutwalee was the late lamented Syed Keramat Ali, a Mahomedan gentleman of ability and learning. He enjoyed the reputation of being a good Persian and Arabic scholar, and had some knowledge of the higher branches of mathematics. He made an attempt to trisect an angle, which has been translated into English by Syed Ameer Ali. Syed Keramat Ali was a Sudder Ameen in Joanpore, and did good service to Government. He was selected by Government to manage the Mahamed Mohsin estates. A worthier man could not have been found. Though in his latter days, he appeared to be unpopular among a class of Hindus, he did good work for the town of Hooghly. The splendour and magnificence of the Hooghly Imambara are due to his taste. By the Mahomedans Syed Keramat Ali was greatly respected. He died in the year 1875, 10th of August, and has been succeeded by our present learned Mutwalee Moulvie Asraf-Udeen Ahmed, son of the late Nabob Ameer Ali Khan Bahadoor, a gentleman who has already gained considerable popularity by his affable manners and his kind disposition.

RAMBHADRA; OR THE MOFUSSIL HAKIM.

CHAPTER XIV.

It has been a puzzle to me and many others, whether marriage leads to love or love to marriage. Love and marriage may not be linked together as cause and effect, but there is in the long run a healthy co-ordination between the two, a co-ordination which in unhallowed unions is markedly absent. Whether the stepping-stone to love be marriage or *vice versa*, the after results in either case are the same, viz., the securing of so much connubial bliss. Foreigners first love and then marry, we marry first and then love. With us, marriage is the great door-way of lawful love. Our sighs and tears, kneelings and beg-pardons, hopes and fears, are put off, till our partners in life are inured to their marital state. With foreigners, those are the wherewith to attract and generate marital love. As boys, we marry baby-wives, and very naturally our wives marry none but boys. When our old men marry, they revert crab-like into their boyish state, if not physically, at least morally. Why does that old Hindu wear false teeth, false hair and false what not? Why does he strain his aged nerve to appear fresh-erect and young? Why does he bend his stern reason to minister to the philosophy of a baby's dolls and other vanities? The answer is obvious. It is only to please a baby-wife, and to disabuse her of a horrid idea as to the disparity of age. Disparity of age is itself an innocent thing if it do not raise up a host of unpleasant association. So old men are perpetually employed in killing those associations. With them, age advances up to a certain limit, then he becomes stationary and in the end recedes. But we were talking of marriage and love and not age.

Is love, then, an idle vision when postponed to marriage? Should we say that marriage first and love after bring on us love in the end? We beg pardon of the foreign readers when we answer—'no.' The means which he adopts may differ, but the end is the same in his case as in

our's. Baby-marriage may be an evil, for more reasons than one, but it is admirably filled to beget the greatest amount of marital love. The sceptical reader may think that we have enunciated a paradox, but we have done nothing of the kind. Foreigners marry their cousin-sisters, and this sort of marriage is very much prized by them. Why? It is not simply because both parties are sure of their respectability and honour, but because as relations they have had plenty of opportunity to know each other thoroughly from their infancy. They know their temper, habits, foolings and dispositions very well, so that they become useful data in starting a subsequent blissful career. In contracting early marriages, we are influenced by similar notions, and our object is to bring about a cohesion of hearts, when they are in babyish purity and simplicity. The friends of our infancy are never forgotten, our infantile associations are cherished up in the recesses of our soul with sacred fondness. Is it therefore natural that our baby-wives should fail to excite glowing interest in us when we are advanced in life?

If the goal of all marital unions be the moral cohesion of hearts, as it undoubtedly is, let us have it when they are not hardened by considerations of self and matter-of-fact surroundings. Far better this, than the system of false wooing before marriage, which leads the lover to play out 'a part,' disgusting in its dramatic hypocrisy and disastrous in its after effects.

View the matter from living examples. Take Hindu wives as a class, and say 'whether they are not as loving and loved as other wives. Why? The Hindu wife is a living illustration of female martyrdom. What other wife would sacrifice her personal comforts, her individual tastes and desires, aye her life to please and love her lord? He is to her a mortal divinity, a beacon of hope, a Cupid of perfect beauty, a Mercury of unsurpassed wisdom, and last, though not the least, a real Adonis of love. Start not, therefore, foreign reader, when we proceed to knit together in bonds of matrimony, Rambhadra and Taraka. And start not again, when we say that they are now husband and wife, without being lovers before.

Rambhadra's was a peculiar type of marriage. It was arranged between the parties to the nuptial compact, that he was to sever all connection with his parental roof, adopt his father-in-law's as his own, and live and die as a member of Ghaneshyam's family. On the other hand, Ghaneshyam agreed to liquidate his would be son-in-law's debts, and pay Anjana, a certain sum for maintenance.

This arrangement was in fact the best that could be devised under the circumstances, as it was beneficial to all parties concerned. In the first place, Rambhadra was in dire need of a guardian such as his father-in-law subsequently became, whereas Anjana required support from somebody which her son was incapable of doing. In the second place, Shyamdayal had become clamorous of late for payment of Rambhadra's debts, and this Rambhadra could not pay. In the third place, Rambhadra had become impatient of his mother's lectures, and he longed for a place where they might reach him no more. In the fourth place, Ghaneshyam and Hirumba were anxious about the future home of their only child, and that anxiety was sufficiently removed when they saw that their child was to remain with them. And what do you think was Taraka's own sentiment on this matter? Why, she was *flying into eight pieces** through exuberance of delight.

Rambhadra fully shared his bride's delightful sentiment, for thought he, as he entered his new home, that it was the sweetest place under the canopy of Heaven, and such a one he had been longing for since the dawn of his prudence. And Rambhadra was quite right when he thought so.

Why one's father-in-law's should have such a halo of loveliness about it, defies our understanding. But such is the fact. It is universally the case in our country. Look at that middle aged man, sitting with his back turned towards the sun and brushing with his own hands a pair of black shoes. Here is another weeding out to baldness grey hairs from his head, chin and

* A common expression meaning excessive delight.

lips. Yet another engaged in ornamenting his person with jewellery and perfumes. I can assure you they are all bound for their father-in-law's. And what an endless fund of delight awaits them there ! At father-in-law's place, there are no crows but what are cuckoos, no discordant sounds to pester the ear. Elegance and beauty, order and symmetry, pervade his entire household. Deformity and uncouthness have bade him farewell forever. His dishes smell of Arabian aroma and generate appetite in the confirmed epicurean. What with the melodious sounds of the females, the fragrance of the dishes, the charm of the household, the head of the son-in-law is turned *topsy-turvy*, and he fancies as if he is moving in a fairy land to partake of elysian sweets.

Montgomery would have been perfectly correct had the following lines been dedicated to the father-in-law's home.

‘ There is a land, of every land, the pride,
Belov'd of Heaven, o'er all the world beside,
Where brighter suns dispense serener light,
And milder moons emparadize the night.

CHAPTER XV.

In the court of Kotehandpur, there was in former times, a legal practitioner, named Rammanikya Boxi. No body knew where his birth-place was, and who were his parents. An adventurous spirit stirred by want drove him from his home, and he must have wandered from district to district and town to town in quest of employment. It so happened, that Mr. Furlong, Judge of Jessore, was in need of a servant competent to buy things from the market for daily consumption, and as chance put Rammanikya in his way, the badge of service was granted to Rammanikya. Rammanikya proved an adept in his profession, for in making purchases on his master's account, he would rob the vender as well as his master. This yielded him no small profits. But Furlong was too high-minded to look into these peccant humours of his servant, so that on the eve of his retirement, he made

Rammanikya Buxi a full fledged Vakil* as a reward for his past faithful services. In those days, there was no ordeal for pleaders to pass through, no examinations or tests as we have now, and all that was necessary for the would-be pleader to have, was the good grace of the Magistrate or Judge. Sometimes the Judge or Magistrate mimicked English institutions by passing pleaders after the farce of an examination, either oral or written. So that if a candidate was asked whether he knew of Regulation VIII, the answer that he knew Regulation XVIII was considered as highly satisfactory. We know of an instance where a candidate copied *verbatim* from a page of Marshman's History of Bengal in answer to a question relating to land-tenures, and he was declared as passed.

Rammanikya having joined the bar, was in no difficulty to find work. To give him his due, his sagacity was great. He would smell out a dispute where now existed, and from the shadow of a quarrel, his genius would spin out a case of wrong or grievance. He seldom told a truth. Candour and honest dealing were wholly unknown to him, at the same time when he was in Court his tongue dropped Heaven's manna itself. His attitude towards the Court was one of abject submission and servile obedience. To disagree with the Court was esteemed by him as conduct, perverse, improper and disloyal. To his paying clients, he was all kindness and attention, to others harsh and tyrannical.

Such was the legal luminary, whom Shyamdyal Sing, the notorious money-lender of Srinibas, paid a visit one morning, early in April. The reader might recollect that the money-lender had a refractory debtor, who but for the debt not being secured by a written instrument refused to pay, and Siru, the goldsmith was asked to render assistance in removing the difficulty attendant on all verbal loans. How the difficulty was removed, we do not know, but the debtor was put into Court, and it is for consulting Rammanikya on the case that the money-lender went to Kotchandpur at all.

* One who pleads cases before a Court. •

After the exchange of courtesies, Shyamdyal was asked by the pleader to smoke, which he did with great eagerness.

‘Well, Sir, what’s your pleasure?’ asked the pleader.

‘I did not turn up this side for a long time, and I thought of calling on you,’ was the answer.

‘It’s very kind of you to call, you are one of my best patrons,’ added the pleader.

‘I have brought some job for you, sir, only if you will mind it,’ said Shyamdyal.

Rammanikya’s tongue watered, as he eyed his companion wistfully, then taking a piece of folded paper from his client exclaimed ‘a bond, I will be bound.’

‘Yes, it is a bond. What do you think of a case on it?’ asked the client.

The pleader looked grave, then shook his head and fetched a deep sigh.

‘In sooth, there’s some risk attendant on these documents. The stamp is very suspicious, and the attestation equally so. You had better not sue on it.’

‘But you forget, sir,’ rejoined Shyamdyal, ‘that he is one of my refractory debtors, and anyhow, he must be brought to reason. Here is your fee.’ So saying the client put into the pleader’s hands ten Rupees.

Rammanikya smiled, put on his specks and after securing the money, proceeded to draw up the plaint.

It was useless, he thought, to take further instructions from his client, as his forensic genius never stood in need of them. So without troubling his clients for them, he put down in writing facts which best suited his purpose.

The bill of complaint which he drafted, was an admirable one, for the ‘amen’ to it was the record of an admission on the debtor’s part to repay.

So Shyamdyal was dismissed that morning with the significant hint to prepare himself with proofs, ‘relating to the bond, the payment of the money, and the admission of the debt by the debtors.’

No sooner had Shyamdyal taken his departure, than one elderly peasant-woman entered the pleader's 'chambers.' She was in woful plight and one could see from her look that she had been the sad victim of spoliation. She complained that her land had been forcibly taken possession of by the Zemindar's men, and she was bent upon suing them.

Rammanikya did not know what precisely to say. He was in a trying situation, for he was the Zemindar's legal adviser by appointment, and to take a brief against the Zemindar was suicidal, and yet he thought to let such an easy prey like the old woman go undevoured was rank imprudence ; so addressing her he said.

'Old woman, the Zemindar couldn't have wronged you thus, you lie.'

'By Heavens, I don't, I have no body in the world to lie for. I am a childless widow without a protector in this wide world !' And saying this, she lifted her hands towards Heaven to bear witness to her truthfulness.

'But you forget, woman, that to sue a Zemindar is not an easy thing. You shall have to spend much money ! you shall have to bribe the judge and his men. That's simply ruinous !'

'I have sold my all and I have come with fifty Rupees to you. Here it is. Do what you think best ! only let me have my land back !'

Rammanikya's face lighted up with friendish pleasure. He counted the money, set apart twenty rupees for the judge, twenty for the court officers, and ten for necessary costs.

'As for me,' said he, 'I'll work gratis, because you are a poor woman.'

'Thus do I ever make my fool my purse :

For I mine own gained knowledge should profane,

If I would time expend with such a snipe,

But for my sport and profit.'



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RAMBHADRA ; OR THE MOFUSSIL HAKIM. CHAPTER XVI.

A month elapsed since the events narrated in the last chapter, and Rammanikya sat in his parlour, reclining against a huge bolster. He had got up early in the morning, and after saying his prayers to Kali was leisurely smoking a snake-like pipe of unusual length. The parlour was pretty roomy, having a dais-like seat in the centre, on which were arranged an office-box, several smoking pipes and bundles of papers and writing materials. The box had certain vermilion spots about the key hole, and this was done by Khema herself to ensure it the greatest possible luck. The bundles of paper were, I suppose, briefs of cases entrusted to the pleader.

The lovely Khema vegetated in Chittagong, in an inner compartment of Rammanikya's house. It was Muktab, however, to contain the bright effulgence of her to his home. What her native beauty, she had a passion for all the trappings of dress and toilet, so that she always appeared tidy and neat in her lover's presence. She seldom came out of her sanctum, the reason being that her neighbours knew her as Rammanikya's lawfully wedded wife, and she did not choose to undeceive them. Rammanikya was also careful on this point, for if any of his numerous clients would ask, whether his family was at home, he looked somewhat confounded, and pretending to be very busy, pointed his fingers towards Khema's sanctum. The consequence was, that in respectable company on the celebration of some domestic occurrence, Khema passed as Rammanikya's wife.

About eight in the morning, Rammanikya's clients began to peep in one by one till he had the satisfaction of seeing the entire *dais* filled with people. He welcomed some, nodded to others, while he positively ignored the rest.

After having enjoyed the smoke of the fragrant weed, the assembled clients proceeded one by one to narrate their tales of woe, and solicit professional advice.

'What am I to do, sir,' asked one, 'now that the Magistrate's warrant is out against me?'

Rammanikya counselled him not to elude the Magistrate's writ as there was considerable risk in doing so. Then added,

'You can have no fear, my man, as I will stand bail for you, and my bail is as sure as a rock.'

The man smiled a faint smile, as he thought that there was no immediate chance of his being placed in custody.

'But you know my terms, my good man,' continued the pleader. 'It's not my custom to stand bail, as it's a bad thing, but as you are a gentleman I have a different course to follow.'

So after an interchange of one or two words, the bargain was struck, and the woe-begone client promised to pay his legal adviser one-fourth amount of bail.

The next day the pleader had to attend to, asked him, 'what his client were to depose.' Had Rammanikya replied that the client were to depose to the truth—'the whole truth and nothing but the truth,' he would have been considered as an awkward animal unworthy of his calling. But Rammanikya held other views regarding the nature of his profession, and agreeably thereto, he instead of recommending truth as the best evidence they could give, suggested facts which would best prove his client's case.

A third man had misgivings about a particular document to sue upon, and he took Rammanikya's opinion whether to change it for a better. The pleader looked at the proffered document and advised the man to change it as it was very suspicious.

A fourth man who had a case brought against him by a money-lender, and who was half inclined to plead part-payment, was advised by Rammanikya to deny the loan *in toto*, on the ground that the plea of payment meant the voluntary taking on one's shoulders the burden of proof.

The morning's business having profitably ended, Rammanikya addressed himself to going to the Court to look after his clients' cases fixed for that day. Having bathed and broken his fast, he donned the sacred garment of his profession. This was a loose frock of white muslin that descended to his ankles, a waist-band of the same fabric, and a head-piece resembling the ring of Saturn. But this was not all; nobody was a pleader, unless he had a reed-pen stuck on his right ear, and so this offensive and defensive weapon was brandished by Rammanikya in quite a chevalier fashion. Thus equipped, Rammanikya saw his image in the glass, and with the aid of an old hair-comb turned heavenward the hairs on his upper lip. He then stood in meek reverence before the image of Kali, and after exchanging a smile with Khema, through his spectacles, proceeded to the Court House.

In those days, the Court of Kotechandpur was presided over by a Mahomedan Judge, named Mohd. Ishaq was a native of an obscure village in Chittagong. His elementary education was picked up in his village Muktab.* His mother's death compelled him to bid farewell to his home when he was only twelve, and he came to Calcutta in quest of employment. Fortunately a Judge of the old Provincial Court, under whom Ishaq's father had served as a Khansamah,† was then alive, and Ishaq had no difficulty in getting into the Judge's establishment. And we must do the boy justice and say that, in addition to his amiable manners, his lovely face and outward polish admirably qualified him to be 'my lady's' foot-boy, which he afterwards became. Civilians of those days were good masters, and their wives kind mistresses. So Ishaq was allowed to call 'my

* Indigenous Mahammedan School.

† Menial servant..

lady' ma, and her husband pa. The boy throve remarkably under his mistress's roof, for he was well fed and well clad, had the privilege of pilfering his mistress's things, and of abusing her and her husband behind their backs. At the same time, when usherd into their presence, he would go on making bow after bow from the carriage entrance as if he were a recurring decimal fraction.

'My dear, the boy is uncommon honest,' the Judge would remark to his wife, and she would ditto her husband, with greater emphasis.

Years rolled away. From boyish mischievousness, Ishaq became a confirmed rogue. He would put for his mistress's signature, fabulous bills of food and drink never tasted by them, and place on her table joints worthy to be thrown away. We are told that once he induced her to part with some old coins, because they smelt of putrifaction, unfit to remain in a lady's cabinet.

At this time, the civil administration of the country was passing through a state of transition. The empire of the great Mogul had been completely overthrown. His viceroys had either been subjugated or made outlaws, and their territories wholly or partially annexed. The sense of insecurity of person and property attending the dissolution of an old empire, had been minimized by the setting up of a new machinery to repress crime, brigandage and spoliation. Lord Cornwallis' fiscal system, with all its infinite ramifications, had conferred stability on rights of landowners. Lands which had remained fallow in consequence of civil disturbances were flowing with milk and honey to cheer the cultivator and enrich the land-lord. Regulation * * * of 183 * had been passed into law, and the rulers of the country were busy in conferring on the country the incalculable boon of a better administration of civil justice. And they were quite justified in so doing. From Leadenhall Street to the closet of the tiniest European official, the all absorbing topic of thought was how to improve the dispensation of civil justice.

The newly passed law was read and digested, read again and again digested, and measures, were agreed upon to set it

agoing. Ishaq's master had a principal hand in the matter, and as Fate would ordain it, was entrusted with the selection of men, qualified by their honesty to sit on the Benches, about to be organized. 'Charity must begin at home,' says the proverb, and if Ishaq's master obeyed it even in his official duty, he is not much to be blamed. He saw that Ishaq, though a foot-boy, was nevertheless honest, that honesty ought always to be a Judge's qualification; the irresistible inference was that Ishaq was fit to be a Judge. The reader might probably demur to the conclusion arrived at from the above premises and might probably dispute the 'material' logic of the premises, but sure I am that Ishaq was made a Judge on a salary of 30£ a year inclusive of food, diet, oil and tobacco.

So plain foot-boy Ishaq was metamorphosed into Moulavi Ishaq Bahadur, and was styled as such by pleader and party, officer and witness all alike. Behold him now on the Bench, sitting as Justice incarnate, Religion incarnate, God's Vicegerent.

'Glamis thou art, and Cawdor I shall be
 What thou art promised.'

CHAPTER XVII.

When our narrative opens, Ishaq had completed his tenth year in the service. And he got on admirably well. For was he not uniformly in the good graces of his superiors? 'Ishaq was a fine fellow, a splendid officer,' were the sentiments announced by them, and in antithesis to the pig-headedness and intellectual obtuseness of his co-religionists. The secret of his success was his possessing a character for servility and officiousness, which disarmed all opposition. To the meanest European, he would, for instance, bow with a reverence due only to a demi-god. Was it a case of want of accommodation or comfort, Ishaq would spare no pains to remove the one or promote the other. It was his custom to maintain a brood of fowls, simply because some

European may want them under exceptionable circumstances. Any little things pleasant to look at—dolls, nick-nacks Ishaq would perpetually send to his Huzoor's lady, as humble presents, and they were always acceptable and preserved. Sumptuous viands and glorious dishes he would prepare under his immediate supervision to be served up before her ladyship, and she would remark that they were of the choicest flavour she had ever tasted. Mischievous people sometimes hinted that Ishaq was in the habit of advancing benevolent loans of money to the 'powers that be.'

It was two in the afternoon, as he came to Court to transact business. His eyes were rather heavy and his voice hoarse, and one could perceive that he had enjoyed a couple of hours nap before. Ishaq was a great disciplinarian, and as such could not brook the idea of any body's sitting posture in his presence. So all the while he was in Court every body remained standing with joined palms.

The first case called on was one for money had and received. The complainant was an elderly Brahmin woman, and the defendant a black-smith. She alleged that the defendant had received some monies from her eight years ago, that she was paid interest from time to time, but that payment was stopped since the last four years. Defendant pleaded limitation.

'Do you plead limitation, eh?' asked the Judge, taking off his specks. 'Yes, your honor, I do. The claim is false also,' answered the black-smith.

'But having taken the money, with what face do you plead the uprighteous plea of limitation, you ungrateful cur?' vociferated Ishaq.

'The plea of limitation can be taken in law, and that's my only apology for taking it. And besides, sir, you see the claim is clearly barred by limitation upon plaintiff's own showing,' replied the black-smith's pleader who was no other than our friend Rammanikya.

Ishaq looked up and down, and seeing his chief officer nod assent to the legal sentiments of Rammanikya, said,

‘Woman, your case is barred by limitation, and it is therefore dismissed.’

The Brahmin woman sighed a profound sigh and as she went out muttered ‘mother Kali*! I know of no limitation. I have lent the money. I should have it, thou wilt judge between him and me.’

Her last words had got into Ishaq’s ears, and she was summoned again into the Judge’s presence.

‘What’s it you were saying, my woman, on your way out?’ ‘Nothing’ was her reply.

‘But you were saying some thing about being judged by some body else. Come out with it or by Allah, I’ll find you for contempt of Court,’

The woman had to re-iterate the sentiments already expressed, but begged the Court’s pardon for them.

“Oh! I see it all. That knave of a black-smith has cheated the poor woman, and that’s why she is invoking divine justice.” Then addressing the black-smith, the Judge said.

‘You *sala*! you are a great rogue. All black-smith *salas* are rogues, you are evading a just payment, and depriving a poor woman of her just dues. By Allah, I can’t suffer this to be done or else I am a Kaffir;’ and he worked himself up into a passion the fury of which his beard had terribly to endure.

The black-smith again urged by his pleader that lapse of time had extinguished the plaintiff’s remedy, at which Ishaq got savage and stopped the pleader by saying,

‘Ah-beh!† what has limitation to do with a woman’s claim? you had better reserve it for *men’s* cases. I decree the claim of the woman, and your client is arrested.”

The bailiff of the Court pounced upon the black-smith, and away the unfortunate man was taken into custody. Ishaq adjourned for a short time to say his prayers, as it was his habit to repeat them almost every half an hour. So that if a pleader would bother him with a question of law or complication of

* A Hindu goddess.

† A term of abuse.

fact, Ishaq would look out and get temporary rescue on the pretext of saying 'Namaz.'*

Namaz over, Ishaq again took his seat on the Bench, considerably edified, to dispose of another case.

This was one for restitution of conjugal right and recovery of the wife's person, instituted by an unhappy husband against his wife. After a protracted litigation, the husband succeeded in obtaining a verdict in his favor, and the difficulty arose as to how to recover the wife's person.

Ishaq always relied on his own lights to solve complications and hated all laws, as savouring of sacrilego. But in this particular instance his 'own lights' failed him, and he opened Mr. Marshman's Civil Guide, revered in those days as a book of uncommon merit. Marshman did not contain any rule bearing directly on the point, and the perplexed Judge had to draw his inference from analogies.

'What a great bugbear this case is!' he exclaimed, and he indecently abused the British law-givers, for not making law more explicit.

The pleader for plaintiff suggested with humility, that an order may be made calling on the wife to return to her husband. This the Judge rejected as being a very tame procedure.

'By Allah! I have it. Law may not be explicit, but my common sense is exemplary. Why not give possession in the same way as possession of land is given?' And so the Judge's fiat went forth that possession of the wife was to be given.

The third case on the board was for the partition of certain cattle belonging to two brothers. There was no dispute as to the right of either to a partition, and the difficulty arose as to how actual partition was to be made. As there happened to be an odd number to be divided, Ishaq was in a great fix.

'But the Court, sir, can make a fair partition, by making a money valuation of those heads which are not partible,' observed the pleader.

* Moslem Prayers.

The Judge considered this was against all rule of just division. He remarked that 'partition meant equality, and equality meant justice.'

So the animals were slaughtered and each sharer instead of getting so many heads of cattle went away with so many *cuts*. of beef.

The last case which Ishaq decided that day was one in which the right to realize rent from a tenant was obstinately disputed by two rival landlords. Each contended that he was the owner of the soil, and under a special agreement with the tenant was entitled to the rent. The parties were represented by two stalwart pleaders, whom Ishaq humourously styled 'bull-dogs' in forensic warfare. At first matters went on smoothly, but the contention gradually became hot and loud. The Judge got impatient, and wishing to terminate the case as fast as he could, addressed the pleaders thus :—

'You, *salas*, are great talkers. Your talk is sickening. Wherever there is great talk, there is no substance. So I dismiss the cases of both the parties.'

In the judgment, which Ishaq subsequently wrote, he through the inspiration of his chief officer, dwelt at length on the evidence adduced by the parties. He commenced by saying that to 'determine who is the real owner of soil' was for the purposes of the case, as imprudent as 'to eat at home for driving wild buffaloes from the forest,' which he was not prepared to do. The evidence of the witnesses was a mass of contradictory statements, unworthy of credit. 'For while one witness said, that in the repast given by one of the rival landlords to his tenant, there was plenty of plantains to partake, another witness deposed to the total absence of that fruit. This was a material discrepancy to mar the weight of the entire evidence.' He proceeded by saying that 'one of the witnesses was a woman aged sixty-five. She deposed to having been present at the said repast. This is incredible considering that women of her age contract *nika* marriage, and it is certain that she must have been a feme covert at the time, and therefore not likely to be present at the repast.' The

judgment closed with the statement that after private enquiry it was found that the claim of neither party was true.

“A legal broom’s a moral chimney sweeper,
And that’s the reason he himself’s so dirty ;

• The endless suit bestows a taint far deeper
Than can be hid by altering his shirt ;—’

ENGLISH WORKS ON HINDU LAW.

(Continued from page 300.)

9. Babu Shyama Charan Sirkar, the late Interpreter of the Calcutta Supreme Court, has published in two volumes a Digest of the Hindu Law as current in Bengal. The Digest was written in Sanskrit, Bengali and English, and published in Calcutta in 1859. It is entitled, “Vyavastha Darpana.” The English portion of the work was carefully revised, greatly improved and separately published at Calcutta in 1867. It consists of eleven chapters, and treats of the following subjects :— Order of succession, Usage or Custom, Law of Migration, Charges on the Inheritance, Minority, Guardianship, Devise, Disposal, Gift, Contracts, Marriage, Stridhan, Adoption, Exclusion from Inheritance, and Castes. The work contains two prefaces to the two editions, a summary of contents, Addenda, and an index. The preface to the first edition of the work deals with the original and derivative sources of Hindu Law more fully than any other treatise of the kind. But the preface to the second edition is not at all important. The summary of contents briefly mentions the abstracts of the topics treated in the book. The Addenda summarily refer to the legal doctrines of the other schools besides that of Bengal. The index is a careful and systematic digest of the Vyavasthas and precedents contained in the work and arranged alphabetically. It contains, in fact, the essence of the contents of the treatise. Of all the English works dwelling upon the doctrines of the Bengal school, the Vyavastha Darpana is the most reliable.

Babu Shyama Charan Sirkar is well known for his knowledge of the Sanskrit language and of Hindu Law. The Vyavasthas or principles of law are stated with great clearness and accuracy. They are founded upon the authorities of the Bengal school to which references are made at the foot of almost every page of the book. They are further illustrated by several decisions of the Privy Council and the Supreme Courts of Bengal. The precedents have been given *in extenso* immediately after the Vyavasthas to which they refer. The rulings, which contravene the provisions of the Bengal law, are carefully noticed and properly commented upon by the learned writer. The Vyavastha Darpana is extremely useful to lawycars who have to deal with the Bengal school.

10. A Manual of Hindu Law as administered in British India was composed by Mr. Houston, Whately Professor of Political Economy in the University of Dublin, and published in that city in 1863. It consists of seven chapters which severally treat of Constitution of Hindu society, Repositories of Hindu Law, schools of Hindu Law, Contracts, Property Inheritance, and Partition. Under the head of Contracts, are discussed the subjects of Contract in general, Marriage and Adoption. In the chapter on Inheritance, are discussed the Law of Inheritance according to the Bengal, Benares and other schools, Devolution of Woman's separate Property, Exclusion from Inheritance and Liability of Heirs. The book further contains—an introduction, a map showing the relative positions of the Indian schools, of Law, a comparative table of the order of succession to the property according to the several schools of Hindu Law, and a table of succession to the Stridhan of a married woman. The introduction notices amongst other matters, the alterations in the Law which have been made by the interference of the British Indian Legislature. The map appended to the work does not convey a correct idea of the local extent and relative positions of the various schools of Hindu Law. It seems to be little more than a rough sketch of their localities without any details. The comparative table of succession points out at once the order of

succession according to the doctrines of the different schools, and enables the student of Hindu Jurisprudence to note the deviations and differences between them. The table of succession to the Stridhan of a married woman does not exhaust the list of the heirs entitled to inherit it. Neither of the tables is complete or correct. Mr. Houston, the author, has however carefully arranged his work, which is adopted for the use of candidates for Her Majesty's Indian Civil Service. The Manual has been chiefly compiled from the works of Macnaghton, Strange, and Morley, as well as from the English versions of a few approved treatises of some schools. The writer is wholly ignorant of the original Hindu law books and the language in which they are composed; the legal principles which are recorded by him are not free from inaccuracies, and are seldom supported by authorities. Judicial interpretations of the legal doctrines have not been incorporated. The Manual is useful only to persons desirous of acquiring an elementary knowledge of Hindu law.

11. A Table of Succession according to the Hindu Law as prevalent in Bengal was written by the late Honorable Prosanno Coomar Tagore, C. S. I., the celebrated translator of the Vivada Chintamani, and published at Calcutta in 1864. It deals exclusively with the order of succession to the estate of a deceased proprietor as well as the peculiar property of a demise proprietress. The canons of inheritance laid down in the volume are taken from the Bengal Digests of acknowledged authority. They are simplified and rendered comprehensible by the avoidance of technicalities and reasons of law. Although the rules of succession are explicit, they are not sufficient for the solution of every possible question of the Bengal Law of Inheritance. Again, the differences between the doctrines of Jimuta Vahana and those of his votaries have not been fully noticed or reconciled by the learned author. No reference is made to any forensic ruling or to any legislative enactment rescinding or modifying the provisions of the Law.

12. An anonymous work on the Heritable Right of Bandhus according to the Western School, appeared at Calcutta

in 1864. It treats of the right of succession of cognates inconformity to the doctrines of the Benares school. The book is said to have been written by the author of the preceding manual, and is chiefly confined to the discussion of the doctrines of the Mitakshara bearing upon the subject. In treating of the heritable right of the cognatic relations of a deceased person, the writer has followed the Mitakshara. Both the Mitakshara and the Viramitrodaya have been carefully examined and consulted in the exposition of the doctrines of Bandhu succession. The list of the cognates given in the work of Vijnaneshwara omits the names of many more whose heritable right is not distinctly and emphatically denied; but, the omission appears to have been supplied by the chart appended at the close of the manual. The chart not only illustrates the principles of the law of the succession of Bandhus, but it almost exhausts the series of the cognates, who are entitled to inherit the wealth of a demised owner.

13. Reginald Thomson, late of King William's College, Isle of Man, has written a Manual of Hindu Law on the basis of Sir Thomas Strange with illustrations from the Decisions of the Courts of all the Presidencies, and of the Privy Council. The first edition of the Manual was printed at Madras in the year 1867, and the second in 1878. In bulk the latter is more than double the former, and contains a good deal of new matter. The thirteen chapters of the second edition of the Manual, comprise the following thirteen topics:—I. The schools and authorities of Hindu Law. II. Property and its Alienation. III. Marriage. IV. Guardianship and Minority. V. Adoption. VI. Inheritance. VII. Disabilities to inherit. VIII. Charges on the Inheritance. IX. Partition. X. Wills. XI. Trusts—Private, Public and Religious. XII. Contracts and mortgages. XIII. Malabar Law. The remaining contents of the second edition are the Appendices A and B given at the end of it. The Appendix A, which is in fact an *addendum* to the Chapter on Inheritance, contains a few observations on the Shivagungah Case. The Appendix B gives the Hindu Wills' Act No. XXI of 1870.

as well as the Parts VII, VIII, X, XI, XII and XXIX of the Indian Succession Act No. X of 1865. The thirteen Chapters are divided into seven hundred and thirty-four sections numbered consecutively. Some of these sections have been subdivided, but their sub-divisions have not been invariably distinguished by numbers, or by letters of the English Alphabet. A comparison of the two editions of the Manual shows the additions and alterations made in the second edition. The chapter on the Law of Limitation, which is to be found in the first edition, has been entirely omitted in the second. But a new chapter on trusts is added to the second edition. Again the topics of Alienation, Minority and Mortgages have been added in the second edition and respectively treated along with Property, guardianship and contract. Regarding the Preface to the second edition of the Manual it is enough to say that it is a short paper on the present state and administration of Hindu Law. The views of the author on the subject are sound, and ought to be carried out in practice. The work does not, however, exhaust the various doctrines of the different schools of Hindu Law, but it is confined to the discussion of some tenets of the Law as prevalent in the Presidency of Madras. A few principles of Hindu Law common to the legal treatises receivable in the schools have been also noticed as a portion of the Madras Law. The enunciation of the principles of Hindu Law is concise, intelligible and free from argumentative disquisitions. It has been adopted from the authorities used by the writer. The accuracy of the doctrines of Hindu Law laid down in the Manual depends entirely upon the propriety of the authorities cited to support them. A strict examination of the legal principles and the authorities bearing upon them is surely the only test for determining the authenticity of the former. The result of the examination shows that the doctrines of Hindu Law embodied in the Manual are in exact accordance with the authorities set forth in support thereof. Again the authorities supporting the principles of the Law are, for the most part, purely derivative, and must, therefore, be received with great caution; for many

authorities referred to for maintaining the positions of the legal doctrines defined in the Manual, are apparently opposed to the approved original works on Hindu Law. The principles of the Law, which are exclusively founded upon erroneous authorities, are necessarily wrong. Instances of this nature are not absolutely wanting in Mr. Thomson's Manual of Hindu Law. Citation of inappropriate authorities in some cases has been made by the author. These blemishes of the work must be rectified in a subsequent edition by the writer with the aid of some Sanskritist lawyears. For the above mentioned reasons the work cannot be properly styled a Manual of Hindu Law. It is however a book of reference for the lawyears of the Madras Presidency, and is an interesting sketch of Madras Law.

14. A Chart of Hindu Family Inheritance with an Explanatory Treatise by Almaric Ramsay was published in London in 1868 and reprinted with additional matter in 1877. The second edition of the work is far superior to the first both in matter and manner. It has a preface and an index which are not to be found in the previous edition. It contains a Chart of Hindu Family Inheritance which forms the main superstructure of the treatise. This Chart has been distributed, for the sake of convenience and distinction into three consecutive parts of which the First Part is set forth at the outset of the work, and the other two parts at the end of Chapter. II. of the explanatory Treatise. The Parts I. and II. of the Chart respectively refer to the order of succession of the Paternal and Maternal Relations of a deceased Proprietor to his estate. The Part III. of the Chart names in order the heirs to the separate property of a demised Proprietress received at the time of her marriage. The three parts of the Chart relate to the order of succession according to the Bengal school, and are not complete. For the elucidation of the Chart and other matters an explanatory dissertation has been appended, which is divided into five chapters. The first chapter dwells upon the object of the work and sources of information. It alludes to the principal authorities of the different schools which were accessible to the author. The English

translations of the *Daya Bhaga*, *Daya Tathtva*, *Daya Krama Sangraha*, *Vivada Chintamani*, *Mitaksara*, *Vyavahara Mayukha* and *Smriti Chandrika*, have been more or less consulted by the writer. The second chapter is confined to the explanation of the Parts I. and II. of the Chart. The third treats of *Saulyas* and others who are recognized as heirs. The substance of these two chapters has been taken from the *Daya Krama Sangraha* to which the author gives his decided preference over other works of acknowledged repute in Bengal. But the essential doctrine of funeral cakes upon which the rules of the Bengal Law Succession are exclusively founded has not been invariably adhered to in the enunciation and exposition of the legal principles relating to inheritance. The chapter regarding the succession of *Sakulyas* and *Samanodakas* is confused and deficient. The fourth chapter explains the Part III. of the Chart, and also deals with the devolution of various kinds of *Stridhan*. It does not fully enter into the details of the Bengal Law of *Peculium*; but it superficially notices the heritable right of a few persons to the wealth of a deceased proprietress received before or at or after her nuptials. The fifth and last chapter touches upon the variations of the Five schools, and cursorily takes a comparative view of the doctrines of the schools respecting succession and inheritance. Mr. Ramsay's tract briefly and clearly, and often argumentatively, discusses the legal principles, and refers, in addition to the above mentioned Digests and the *Saraswati Vilasa* cited in one instance in the work, partly to the English treatises on Hindu Law by Sir William Macnaghten and Babu Shyama Charan Sirkar, and partly to a few judicial rulings. Although Ramsay's direct knowledge of the original sources of the Hindu Law may be seriously doubted by his constant reference to the derivative authorities on the Law, his work indicates an attempt on his part to cull the real doctrines from the translated Digests which he has used. In dealing with the authority of Sir William Hay Macnaghten, Mr. Ramsay has not entirely passed over the errors of the learned writer. But he has fortunately taken notice of one or two mistakes. Again

the Vyavastha Darpana of Babu Shyama Charan Sarkar has also been found to be faulty in one solitary instance. The authorities alluded to by Mr. Ramsay in his Explanatory Treatise have been partially compared and contrasted with reference to a few material points of intestate succession. No explanation or reconciliation of the difference, resulting from such a comparison, has been even attempted by him. This can hardly be expected from the writer who has not thoroughly mastered the doctrines of Hindu Law as given in the original Hindu Law Books. He has given copious foot-notes in the compilation to render it useful. Many important discussions on the points of Hindu Law which have not been sufficiently dwelt upon, in the Text are set forth in the foot-notes. The legal principles are meagerly illustrated by the rulings of the Privy Council and the Superior Courts of British India. Mr. Ramsay's treatise is not a comprehensive and practical work, and is therefore of little use to a legal practitioner.

15. Mr. Standish Grove Grady, the editor of Sir William Jones' translation of the Manava Dharma Shastra, is the author of a work entitled, "A Treatise on the Hindu Law of Inheritance" which was printed in London in 1868. The book discusses in ten chapters the topics of Marriage, Adoption, Minority, Property, charges on Property, Disqualification for Inheritance, Alienation, Stridhan, Inheritance or succession, and Partition. It also contains a plan of the Indian schools of Law, an introduction on the sources of Law, an index to cases cited, as well as a general index. The map showing the positions of the five schools of Law in India does not precisely set forth the local limits of the main schools of Bengal and Benares. As far as the introduction goes, it is well written and repays perusal. It recites the substance of the statutes, Regulations and Acts relating to the administration of Hindu Law in the several Courts established in India since the late Honorable East India Company's assumption of the Government of the different provinces of Hindustan. It further notices the constitution of the British Indian tribunals and the laws administered therein, and gives a short account of the authorities

of the different schools including their English translations as well as the works of European writers on Hindu Law. An able defence of Hindu Law Officers from the vile vituperation and virulent attack of their opponents has been made by the learned author in his introduction. But the sources of Law, though briefly and clearly recorded, cannot be said to be free from inconsistencies, mistakes and tautology. The doctrines of the various schools have not been precisely laid down or distinguished with clearness. They are sometimes unsupported by specific authorities, but often illustrated by the judgments of the Privy Council and British Indian Courts of final resort. Forensic interpretations of several points of Hindu Law are given, for the most part, in full from the various reports of cases which were accessible to the author. Particularly the decisions of the Privy Council and the High Courts have been quoted at length. Mr. Grady's Treatise on the Hindu Law of Inheritance is an excellent work, far superior to any other of the kind by a non-Sanskritist writer.

16. Messrs West and Buhler edited a Digest of the Hindu Law of Inheritance and Partition from the Replies of the Shastris in the several courts of the Bombay Presidency. The Digest is divided into two books. The first and second Books were originally published by the direction of the Bombay Government, and separately printed at Bombay in 1867 and 1869. But the second edition of the Digest containing the two books in one volume was published at Bombay in 1878. The First Book, which treats of the Law of Inheritance, is composed of an Introduction and a Digest of Vyavasthas. The Introduction is divided into two parts:—I. Sources of the Hindu Law. II. Summary of the Law of Inheritance. The first Part gives a graphic account of the authorities of Hindu Law prevailing in the Bombay Presidency. The authorities which it notices in consecutive order are the Mitakshara, the Vyavahara Mayukha, the Viramitrodaya, the Dattaka Mimansa, the Dattaka Chandrika, the Nirnaya Sindhu, the Sanskara Koustubha, the Dharma Sindhu, the Smritis and the Vedas. The second Part consists of

six sections of which the first is confined to the definition of the Law of Inheritance, and the second to the enumeration of the sub-divisions of the Law of Inheritance. The sub-divisions are mainly three:—I. Rules regarding the Succession to a Male. II. Rules regarding the Succession to Females. III. Rules regarding Persons excluded from Inheritance. The first sub-division comprises the third, fourth, fifth and sixth sections of the second part of the Introduction. These four sections respectively relate to Succession to an Undivided Coparcener, Succession to a Separate Householder, a Temporary Student and an Undivided Coparcener, Succession to a Re-united Coparcener, and Succession to Males who have entered a religious order. The second Sub-division has been classified under three heads:—I. Heirs to Un-married Females. II. Heirs to Married Females leaving issue. III. Heirs to Married Females leaving no issue. The third sub-division has no particular divisions, and is followed by General Remarks which form a portion of the Introduction, and alludes to customs, usages and other topics. The Digest of Vyavasthas, which immediately follows the Introduction, is a collection of the Answers of the Shastris in the several tribunals of the Bombay Presidency to the Questions of the Hindu Law of Inheritance put by the courts. It is principally divided into six Chapters which dwell upon the following topics:—I. Heirs to an undivided coparcener. II. Heirs to a separate male. III. Heirs to males who have entered a religious order. IV. Heirs to a female. V. Cases of Inheritance decided by the customs of castes or sects. VI. Persons disabled to inherit. These Chapters are all divided into sections, more or less, of which some are again divided into sub-divisions. Both the sections and sub-divisions specify the different heirs that come in the order of succession to the persons mentioned in the headings of the Chapters. The second Book of Digest, like the first book, contains an Introduction and a Digest of Vyavasthas. It dwells upon the Hindu Law of Partition. The Introduction is chiefly divided into seven sections, of which the last five consist of sub-divisions, and have five principal distinct

headings. The first section deals with the Definition of Partition. The second section enumerates the topics which the Law of Partition presents as follows :—I. The family living in union. II. Separation. III. Distribution of the Common Property. IV. Liabilities on Inheritance. V. Rights and Duties arising on Partition. The third section has for its heading the first topic, which has been distributed under two heads :—A. The Undivided Family. B. The Re-united Family. Of these two the first consists of two sub-divisions. Under the headings of the fourth section the divisions and sub-divisions of the above mentioned second topic occur. The divisions are thus arranged :—A. Separation defined. B. How effected. C. Right to Partition limited to demandant and his share. D. Will to effect a separation. E. Separation total or partial. F. Separation final. Of these divisions B has three sub-divisions, C. six, and D. two in addition to four minor divisions of the second sub-division. The three divisions of the third topic forming the head of the fifth section are thus classified :—A. Ancestral Property distributable. B. Property naturally indivisible. C. Property legally impartible. The Division A. only has been divided into two more divisions which have been also sub-divided. The fourth topic, which forms the heading of the sixth section, has two divisions thus classified :—A. Debts. B. Provisions for relations, &c. The division B. comprises two sub-divisions. The fifth and the last topic, constituting the heading of the seventh section of the Introduction to the second Book of the Digest, embraces two subjects :—A. The Determination of shares to which sharers are entitled : B. The Distribution of the common liabilities. Both these subjects have been respectively divided into two sub-divisions. The Digest of Vyavasthas on the Law of Partition has been arranged in four Chapters dwelling upon the following four topics :—I. Partition between the head of a family and his first three descendants. II. Partition between other coparceners. III. Manner and legality of partition. IV. Evidence of partition. The first, second and third Chapters are divided into sections : the first two into three each, the third

into four. The Appendix to the second edition of the Digest under notice consists in all of eight Divisions. The first Division relates to Observations on Stridhan and Remarks on two cases on Stridhan. But the remaining seven Divisions give the English translations of the Viramitrodaya on Stridhan and of the extracts from the Dharma Shastras of Apastamba, Boudhayana, Goutama, Vashishta, Vishnu and Narada in their respective order. Messrs. West and Bühler's Digest of the Hindu Law of Succession and Partition is something more than an ordinary English Work of Law; for in it may be found the substance of the Hindu Law Books of acknowledged authority in the Bombay school. References, to the original works on the Law, as well as to the authoritative expositions of the legal doctrines by the Privy Council and the Superior Courts of India, are made in the Digest to render it specially useful to the judges and lawyers of the Bombay Presidency. The second edition of the Digest supplies in many places the omissions of the first edition, and contains the material alterations in the state of the Hindu Law made by recent forensic decisions. But it should not have given a prominent position to judicial expositions which directly contradict the positive injunctions of Hindu Law. The arrangement of the legal subjects dealt with in the Introductions of the two books has not been followed throughout the Digests of Vyavasthas. The opinions of the Hindu Law Officers which are embodied in the Digests of Vyavasthas are not all correct nor free from doubt.

HISTORY OF HINDU MUSIC.

By Panchkari Banerjee, B. A., B. L.

"Music," says Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart, the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of an unskilful fiddler serves to set off the charms

of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers." We reservedly endorse Luther's opinion on music. No doubt, in its pure and hallowed state, music does immense good to human society. It alleviates the griefs of bereaved parents; it infuses lofty and holy thoughts and ideas into the minds of the ardent and sincere votaries of God; it affords exquisite delight to the gentle human soul; it generates undaunted courage in the mighty sons of war. But incalculable mischiefs and evils are also due to the abuse of music. Instances are not rare in which, to soothe the ears of the dull and luxurious wealthy, lucre-loving singers have prepared and sung songs suitable to their vicious taste, and thereby roused their evil propensities. In short, music is capable of working good as well as evil to society. Its good or bad effects depend, in a great measure, upon the conduct of musicians. But one fact is clear that music, pure or impure, is capable of rousing our passions. God has destined us to learn music before any other abstruse branch of knowledge, simply because of its special capability of subduing our passions and of awakening our nobler feelings. It is for this reason that He has established such a wonderful connection between our ears and sound, that we cannot help lending our ears to sweet sounds when they are audible. The observation of this striking connection led the ancient Hindus to imagine many strange things. It is said that a certain man on board a ship, by playing on his flute, used to draw towards his vessel the aquatic animals; that the vocal music of some, could cure chronic diseases, and could make some men mad. The melting of stone, the resuscitation of the dead, the sudden appearance of fire and of rain, were all ascribed to the power of music. That the performance of the Rag Dipak (दीपक) begets fire and that of Mallar (मल्लार) causes rain, are believed by many of our credulous countrymen. Although we can hardly believe all this (since it is revolting to reason and common sense to fancy such phenomena taking place in direct contravention of the laws of nature), yet, there can be no doubt that

music possesses such charming influence as would seem almost preternatural. We have seen herds of cattle running towards the direction whence the sweet sounds of a flute proceeded. We have heard of hunters captivating the wild music-loving stags. We have also heard that Arab merchants while passing on the back of their patient camels across the great sandy deserts of Africa, sing peculiar songs to cheer up the over-laden, hungry and thirsty animals and to deceive the way. Henry IV, king of Denmark, in order to test the power of music, once ordered a musician (who often bragged that, by his songs, he could make men mad) to prove his words then and there. The man complied with the order and began to sing a song which gradually made such an impression on the mind of the king, that he himself grew restless and attempted to kill three or four persons who happened to be there. Calif Omar after quelling a rebellion ordered some of the rebels to be beheaded. A Persian singer was amongst the lot. He entreated the chief to put off his death for sometime and permit him to sing a song to his heart's content. Omar complied with his request. The fettered man's song so greatly moved the king that he not only spared his life but, at his request, the lives of the whole lot of rebels. In France, a certain man became mad, but the musical skill of a minstrel completely cured him of his malady. There is also a story that when Seraj-ud-dowla, the notorious Nabab of Bengal, went in a river trip, he happened to hear a song of Ram Prasad Sen, the celebrated singer of Bengal. So mightily pleased was the old tyrant that he bade Ram Prasad come to his boat and sing the song. Ram Prasad went in and attempted to please the Nabab by singing *কলি কলি* and *গজল*, whereupon the latter got annoyed and told him not to sing them but only the song, the burden of which was *Kali and Kali*. This little anecdote proves how marvellously effective is the sweet concord of pure music even upon the ruthless and adamant heart. In fact, the air and strain of Ram Prasad's songs are so exquisitely beautiful that any ordinary hearer (be he a Hindu or a Mahammedan) gets enraptured the moment he hears them.

During the French revolution, martial hymns were composed and sung which had the effect of animating the populace so much that many left their own pursuits and enlisted themselves as soldiers to wage war against Austria and Prussia. We need not multiply instances, but suffice it to say that music has a charm which touches the chords of the hearts of the brave and the coward, the cruel and the merciful, the sane and the insane.

Of all sorts of knowledge, the knowledge of music is most pleasant and delightful to the mind, but at the same time, it is hard to attain it. The Western nations have, no doubt, made much improvement in the cultivation of instrumental music, but in our humble opinion, they are not much renowned for vocal music. This branch of music is so vast that its cultivation for a man's whole life is inadequate to complete mastery over it. Now and then we find people having only a decent knowledge of vocal music, style themselves as perfect masters of it. To teach them a lesson, we shall give an old anecdote. Once on a time, the great anchorite Narad thought within himself that he had mastered the whole science and art of music. To curb his pride, the all-knowing Vishnu took him in a wandering excursion to the abode of the gods. The pair entered a spacious building, the inmates of which were numerous men and women, who were all weeping over their broken limbs. Vishnu stopped short and inquired of them the reason of their lamentation. They answered that they were the Rags and Raginis of music created by Mahadeva, but as one anchorite of the name of Narad, ignorant as he was of the true knowledge of music and unskilful in the proper and correct performance of the Rags and Raginis, had sung them recklessly, their features were all distorted and their limbs all broken. They continued that unless Mahadeva himself or any other skilful person would sing them properly, there was slender hope of their ever being restored to their former state of body and of their moving freely in all directions. Narad became ashamed of his weakness and kneeled down before Vishnu and begged to be forgiven.

It is very difficult to trace the origin of Hindu music. Even the oldest scriptures, *viz.*, the Vedas are replete with music. The *Gandharva Veda* is entirely devoted to music—a fact which distinctly shows that Hindu music obtained a systematic precision even in so high an antiquity as the Vedic epoch. The inability of the Hindus to state with any amount of precision, the exact time at which might be dated the origin of music, led them to attribute its origin to divine agency. According to Indian legends, music dates its origin from Brahma in virtue of his active power, the goddess of speech, Saraswati. It is recorded in the Puranas which, in the absence of historic light, we may adopt as our guide, that at the creation of the world, five Rags emanated from the five mouths of Mahadeva and the sixth from that of Bhavani. Mahadeva, the first inventor of music, became so great an object of love to Vishnu, that he (Vishnu) melted away in a fit of ecstasy and was transformed into the holy river Ganges, and embraced him (Mahadeva) in the full ardor of love. Brahma, after having first learned these six Rags, appointed the six seasons of the year for their respective performance, *viz.*, spring for *Hindol* or *Basant*, summer for *Dipak* or *Pancham*; rainy season for *Megh*; autumn for *Bhairab*; the setting in of winter for *Malkosh*; and winter for *Natanarayan* or *Sri*. The credit of the creation of the 36 Raginis and of the allotment of six of them as wives to each Rag, is due to Brahma. He taught these Rags and Raginis to his five disciples, *viz.*, Narad, Rambha, Tumburu, Huhu and Bharat. According to some authority, Someswar first gave birth to music and taught it to his eighteen disciples, *viz.*, Durga and Saraswati among the gods; Sesh or Ananta in the kingdom of serpents; Narad, Bharat, Kasyapa, Sakhamriga and Hanuman among the Rishis; Kala Nath, Sardal, Tumburu, Asoya, Desa, Hohai, Kohal, Haha, Huhu, Raban and Arjun among the Gandharvas. The two anchorites, Narad and Bharat, were professors of the science of music; Huhu and Tumburu were teachers of the art of vocal and instrumental music; Rambha taught dancing. Of all the treatises on Hindu music, the works of Brahma, Bharat, Hanumant and Kala

Nath, are perhaps the most famous, and are considered as authorities. Some, however, discard Brahma and introduce Someshwar into the category. Among these authorities, there is much diversity of opinions regarding the stated times and seasons when the Rags and Raginis are to be performed. Nearly all the Sanscrit treatises make mention of six Rags and thirty-six Raginis. Hanumant holds there are 6 Rags and 30 Raginis. According to Kala Nath, there are 6 Rags, 36 Raginis, and their 48 sons, numbering 90 in all. Bharat adds 48 wives to the 48 sons of the Rags and Raginis. So that the sum total of the whole family of Rags is 138.

The word *Sangita* means the union of three things, viz., *Git* (song), *Badya* (percussion) and *Nritya* (dancing). Now, I shall, to the best of my power, endeavor to discuss these three elements separately.

Firstly.—*Git* as a piece of music of a particular variety of *Rag*. It originates from *rag*. In order to clearly understand how *Git* arises from *rag*, we must look to the scientific analysis of the theories and principles of Hindu music, but for the purposes of this paper, without much discussion upon those theories and principles, I shall only give such a very general and succinct account of the derivation of *git* from *rag*, as would, probably be acceptable to many. The learned vocal musicians have fixed all their *svars* or notes within the limit of 3 octaves or *saptaks*. According to Sanskrit writers on Hindu music, these notes were originally derived from the cries of animals and the songs of birds thus :—

Sharja from the cry of the peacock.

Rishava „ bellowing of the ox or the croaking of the frog.

Gandhar „ bleating of the goat or the noise of the cow.

Madhyam „ howling of the jackal or the cry of the crane.

Pancham „ call of the cuckoo (*kokil*) or black bird.

Dhaibat from the cry of the peacock neighing of the horse.

Nishad „ noise of the elephant

Now, this may appear paradoxical, but it is not at all improbable that the *Suddha sooragram*, or natural scale of our music, was evolved from the sounds of animated nature which furnished the very germs of melody. The above-mentioned seven notes are commonly called *Sa, Ri, Ga, Ma, Pa, Dha*, and *Ni*. They being sung in the ordinary pitch of human voice, produce the middle octave called *Madhya Saptak* or *mudara*, in lower voice, produce the lower octave called *Madhya Saptak* or *Udara*, and in higher voice, produce the upper octave called *Tara Saptak* or *Tara*. All musical sounds are produced by isochronous vibrations (of any sounding body) of sufficient rapidity. A sound is acuter or graver than another in proportion to the rapidity or slowness of vibrations. The quicker the vibration the acuter is the note, and *vice versa*. The vibrations of the seven notes in the upper octave are double of those in the middle, which again are also double of those in the lower octave. There being no standard-pitch, any note or sound may be taken at pleasure for *sa*; the remaining notes, *viz.*, *Ri, Ga, Ma, pa, dha*, and *Ni*, are relative to *Sa* and to each other. These seven notes, as well as others intervening them, are called *Srutis*. Within the compass of a *Saptak*, there are 22 *Srutis*. A *Saptak* is nothing more than the sum total of the seven intervals from the first note *sa* to its recurrence in the next. Each *Sruti* has a distinct name given to it, as is exhibited in the following table :-

NOTES	NAMES AND NUMBERS OF SRUTIS.
<i>Sharja</i> ...	(1) <i>Tibra</i> . (2) <i>Kumadbati</i> . (3) <i>Munda</i> . (4) <i>Chhandabati</i> .
<i>Rishava</i> ...	(5) <i>Dayabati</i> . (6) <i>Ranjani</i> . (7) <i>Ratika</i> .
<i>Gandhar</i> ...	(8) <i>Randri</i> . (9) <i>Krodha</i> .
<i>Madhyam</i> ...	(10) <i>Bojrika</i> . (11) <i>Prasarini</i> . (12) <i>Priti</i> . (13) <i>Marjani</i> .
<i>Pancham</i> ...	(14) <i>Kshiti</i> . (15) <i>Rakta</i> . (16) <i>Sandipani</i> . (17) <i>Alapani</i> .
<i>Dhaibat</i> „	(18) <i>Madanti</i> . (19) <i>Rohini</i> . (20) <i>Ramya</i> .
<i>Nishad</i> ...	(21) <i>Ugra</i> . (22) <i>Kshobhini</i> .

According to Dr. Sourindra Mohon Tagore, Babu Nabin Chandra Datta and some others, there are 3 *Srutis* between *sa* and *ri*, *ma* and *pa*, *pa* and *dha*; 2 *Srutis* between *ri* and *ga*,

dha and *ni*, 1 *Sruti* between *ga* and *ma*, *ni* and *sa* (of the upper octave). Also according to them, these "*Chatusrutica*" "*Trisrutica*" and "*Dvisrutica*," are turns like the "Major tone" "Minor tone" and "Semi-tone" in European music. They hold that in *Sharjagram* *ri*, *ga*, *ma*, *pa*, *dha*, *ni* and *sa* (of the upper octave) are 4, 3, 2, 4, 4 and 2 *Srutis* above *sa*, *ri*, *ga*, *ma*, *pa*, *dha*, and *ni*, respectively. But Babu Sarada Prasad Ghosh, in his pamphlet entitled, "The Music of Hindustan," holds a contrary view on the strength of ancient authorities. He is of opinion that *sa*, *ma* and *pa*, being 4 *Srutis* above the notes *ni* (of the lower octave) and *ga* and *ma* respectively, are called *Chatusrutica-svars*, *ri* and *dha*, being 3 *Srutis* above *sa* and *pa* respectively, are called *Trisrutika-svars*, and the notes *ga*, and *ni*, being 2 *Srutis* above *ri* and *dha*, respectively, are called *Dvisrutica-svars*. What he means to say is, that the terms "*Chatusrutica*," "*Trisrutica*" and "*Dvisrutica*," have been assigned to notes in regard to the intervals between each of them and its preceding and not succeeding note. The school to which Dr. Sourindra Mohan Tagore belongs, maintains that between *sa* and *ri* (one instance will suffice) there are 3 *srutis*, and *ri* is the 4th *Sruti*; but Babu Sarada Prasad holds that in Hindu music, between *ni* and *sa* there are 4 *Srutis*, and *sa* is the 4th *Sruti*. Babu Sarada Prasad also tells us that, the terms "Major tone," "Minor tone" and "Semi-tone" in European music, would have very nearly represented our "*Chatusrutica*" "*Trisrutica*" and "*Dvisrutica*," respectively, had those terms been used in regard to the relations which the notes, they are assigned to, bear to those preceding them.

The ancient *Savants*, thus dividing an octave into 22 parts, fixed the seven notes in different *Srutis* to construct the different *Grams* (gamuts or scales), which are series of notes arranged according to certain laws. There are three such *grams* in Hindu Music, viz., *Sharja-gram*, *Madhyam-gram* and *Gandhar-gram*, of which the last has now fallen into disuse. The *Sharja-gram* is the principal scale in which *pancham* remains in its proper position, and possesses its full complement of *Srutis*. The seven notes, as situated in *Sharja-gram*, are called *Suddha-svars* ex

perfect notes. When any of these notes is shifted from its place to one or two *Srutis* above or below, it is called *Vikrita-svara*; and the note next to a *Vikrita-svara* is also called *Vikrita*, owing to the consequent change of the interval between them. The *Vikrita-svars* are 12 in number, of which 3 belong to *Sharja-gram* only, 5 to *Madhyam-gram* only, and the remaining 4 are common to both of them. In the *Madhyam-gram*, *puncham* shifts its place and is one *Sruti* lower than in the *Sharja-gram*. The result of this change of *puncham*'s position, renders *pa* a *Trisrutic* note and *dha* a *Chatusrutic* note, whereas in *Sharja-gram*, *pa* is a *Chatusrutic* and *dha* a *Trisrutic* note. The *Gandhar-gram* is that scale, in which *ga* and *ni* are *Chatusrutica*, *sa*, *ma*, *pa* and *dha* are *Trisrutica*, *ri* only is *Dvisrutika*.

In the whole compass of our scale, there are 21 *Murchhanas*, each *gram* containing seven. The ascension or disscension of the seven notes in succession in the scale, which renders them fit for producing the *Rags*, is called the *Murchhana*. The first *Murchhana* of *Sharja-gram* commences from *sa* of the middle octave, the second from *ni* of the lower octave, and so on. The first *Murchhana* of *Madhyam-gram* commences from the 4th note *ma* of the middle octave, the second from *ga*, and so on. The first *Murchhana* of *Gandhar-gram*, commences from *ga* and so on.

We have explained what is meant by the term *Murchhana*. Now, we shall explain what *gamak* means; since most people confound *gamak* with *Murchhana*. *Gamak* is only the shaking or trembling voice sounding one or more notes. It is one among several graces used in our music to decorate the *rags*, and plays an important part in the manifestation of them. The number of *gamaks* is 23.*

The various combinations of the different notes in a *Murchhana* are called *Tans*. There are 4 kinds of *tan*, viz., *Arachak*, *Ghatak*, *Satak*, and *Saratak*. The *tan* in which one note is twice

* See *Sangit Tarang* (by Radha Mohan Sen) p. 53. But the author of *Sangit Ratnashar* holds that the number is 15,—*Sarbartha Sangraha* 10—and—*Sangit Parijat*—21.

used, is called *Arachāk*; that in which one note is twice used in both ascension and descension, is called *Ghatak*; *Satak* is one in which one note is thrice used, and *Satratak* in which one note is four times used. The permutation and continuation of 2 notes^s produce 2 *tans*—of 3 notes produce 6—of 4 notes produce 24—of 5 notes produce 120—of 6 notes produce 720—of 7 notes produce 5040: thus.

Notes	{	1	2	3	4	5	6	7
			1	2	6	24	120	720

<i>Tans</i>	1	2	6	24	120	720	5040.
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The *tans* are but expressions of *rags*. There is much difference of opinion regarding the import of the terms *rags* and *raginis*. Most of the European writers on Hindu music, hold that *rag* means major mode and *ragini* a minor mode. But none of them, it seems, has attained anything like an accurate idea of them. A *rag*, in our humble opinion, is “a musical composition of not less than 5 notes of a *Murchhana* in accordance with certain prescribed rules with a view to its producing a certain æsthetic effect.”* The principal rules or canons have reference to the assumption of the three prominent notes, viz., *graha*, *nyasa* and *ansa* or *badi*. The note with which a *rag* invariably begins is named *graha*; that in which it invariable ends, *nyasa*; and that which is most frequently repeated and predominates over all the other notes, *ansa*. The latter has also generally a greater share of the time in an air than the rest of the notes. “*Rag* should not likewise be confounded with *grama*; in a *gram*, there may exist numerous *rags*.†” The notes that enter into the composition of *rags*, are viewed in four aspects: *badi*, *sambadi*, *bibadi* and *anubadi*. The *badi* note is figuratively represented as the sovereign of all the notes; the *sambadi*, as his prime minister; the *bibadi*, as his opponent; the *anubadi*, as his servant. A note is called *badi*, because it is the principal or predominant note and plays the most important part. It is

* “The Music of Hindustan” p. 16 (By Sarada Prasad Ghosh).

† S. M. Tagore’s “Six Principal Rags” p. 36.

predominant not simply in the sense that it is most frequently used (since any *sambadi* note may be more copiously used than the leading note) but also in the sense of its permanency. *Sambadi* note has a strong affinity with the *badi*. A note is *sambadi* to a keynote above or below it, when one is 9 or 13 *srutis* above or below the other ; such as *sa* and *pa*, *ri* and *dha* &c. Such notes are *bibadi* as are in the same relation to *bibadi* as *ga* and *ni* are, or as are 2 *srutis* above or below the *badi*. Many authorities consider the word "*badi*" as equivalent to "*barjet*" that is omitted in a *rag*. They are of opinion that if it is employed in any *rag*, with which it is inconsistent, it would mar its melodious effect, and as such it is an enemy of the *badi* note. We do not concur in this opinion. The province of the *bibadi*, in our humble opinion, is rather to augment the grace of a *rag* by strengthening the *badi*, much less to mar its beauty. It is called *bibadi* or dissonant because perhaps it serves to set off the beauty of the *badi* to advantage, as white is rendered more conspicuous by the opposition of black. The *anubadi* notes are those which precede or follow the leading notes to which they are attached.

With regard to their composition, the *rags* and their variations are classified under three species : *Suddha*, *Salanka* and *Sankirna*. The *suddha* are simple and original ; the *Salanka* bear the impress of some other *rag* ; and the *Sankirna* are the admixture of *Suddha* and *Salanka*. The *rags* again are sub-divided into three families or groups ; viz., *Sampurna*, *Kharab* and *Orab*. *Rags* constituted by 7 notes, are called *Sampurna* ; those by 6 notes, are *Kharab*, and those by 5 notes are called *Orab*.

The following is a Table shewing the species and families of *Rags* and *Raginis* commonly performed in our country, together with the essential notes entering into their composition.

No.	Names of Rags.	Sampurna or Kharab or Orab.	Badi.	Sambadi.	Grha.	Suddha or Salanka or Sankirna.
1	Alhaiya	Sampurna.	ma or sa	ma	dha	Sankirna.
2	Arauna	Do.	sa.	pa	...	Do. Maller and Kanra or Kanra and Sarang and Sugharai.
3	Aesvari	Do. or Kharab (Ni omitted.)	dha	ma	sa	Do. Sindhura, Maller and Tori.
4	Bagesri	Sampurna.	sa	ma	ga	Do. Iman, Kanra and Dhanashri.
5	Banar	Do.	ma	pa	ma	Do.
6	Bangali	Do.	sa.	...	sa	Do.
7	Baroya	Do.	ma.	pa	sa	Do. Bhairab and Barari.
8	Basant	Kharab.	ma.	or pa	...	Do. Dipak and Kanra.
9	Bekag	Sampurna.	ga	pa	pa	Do. Barati and Lalat.
10	Behagra	Do. Kharab (dha omitted.)	pa	ga	...	Do. Behagra.
11	Bhairab	Sampurna or Orab (Ri & pa omitted.)	ga or ma	sa or ri	ga & dha	Do. Maru and Kedara.
12	Bhairabi	Sampurna.	sa or dha	ma or sa	ma & dha	Do. Kanra, Hindol & Puriya.
13	Bhinopalasi	Sampurnah	ga	pa & sa	ma	Do. Tori and Barari.
14	Bhopali	Kharab	dha	sa	dha	Do. Pariya and Dhaneri.
15	Bivas	Sampurna or Kharab	pa or ri	ma sharp	ga or ri	Do. Belabeli and Kalyan.
16	Brindabani-Sarang	Orab	ri	ma	pa	Do. Salanka or Bhairabi Gajjari, Belabeli.
17	Chayanat	Sampurna	dha	ma	sa	Sankirna Chhaya and Nat.
18	Devgiri	Do.	dha	ga	ga	Do. Sarang and Purabi.
19	Des	Do.	dha	ri	ni	Sudha.
20	Gouri	Do.	sa	ni	ni	Sankirna, Gour and Sarang.
21	Gour-sarang	Do.	ri	ma	sa	Sudha.
22	Gujari	Do.	ga	pa	sa or pa	Sankirna Gujari and Maloya.
23	Gankeli	Do.	pa	ri	sa	Do. Iman, Sahana and Kedara.
24	Hambir	Do.	pamasharp	sa	ni	Do. Lachabati, Lalit and Bhairab.
25	Hindol	Orab (ri & ga omitted)	ga, sa	sa or ga	ni	Do. Kedara and Kalyan.
26	Iman	Sampurna	ga	ma sharp	ri	

27	Juilit	Do.	...	ma	pa	ni	Gandhar.
28	Jogiya	Do.	...	ma or sa	ri	sa	Sankirna Sri, Kanra, and Gouri.
29	Jyayanti	Do.	...	dha	sa	ri	Do. Salanka or Asabari Bhairabi
30	Kafi	Do.	...	dha	sa	sa	Do. Gujjuu.
31	Kakuva	Do.	...	dha	ma	ga or dha	Sankirna Sankaravaran Purabi.
32	Kanlaara	Do.	...	ri	ma	dha	Do. Rankeli and Paraj.
33	Kalyan	Sampurna	...	ma sharp	ni	ni	Do. Diansri and Jysri.
34	Kanod	Do.	...	pa	ga	ga	Do. Belayal and Gour.
35	Kanra	Do.	...	ma	ga	ga	Do. Sudiha.
36	Kadara	Do.	...	pa	sa	ma sharp	Sankirna Purabi, Kukava and Belabali.
37	Khaumbaj	Do.	...	ga	pa	sa or dha	Do. Malsri and Belagra.
38	Khat or Shat	omitted)	...	(pa	pa	sa or ma	Do. Sindhabi, Diansri Tori, Bhair, Rankali, Maller.
39	Lalit	Sampurna	...	pa	pa	sa	Salanka.
40	Malakosh	Do.	...	pa or dha	ga	ni or sa	Suddha.
41	Mallar	Do.	...	sa	ri	sa	Salanka.
42	Megh	Do.	...	dha	pa	sa	Sankirna Kalyan, Sankara, Nat and Belabali.
43	Multan	Do.	...	ma	sa	sa	Do. Hindal, Lalat and Basant.
44	Natanarayan	Do.	...	ma	sa	ga	Do. Rega, Pancham and Bangali.
45	Pahari	Do.	...	pa	ga or dha	ma sharp	Sankirna—Gouri and Gujjari.
46	Pancham	Do.	...	ma or pa	ga	ni	Do. Gujjari and Desi.
47	Paraj	Sampurna	...	ni	ga	sa	Do. Kanra, Mallar and Bagasri
48	Pilu	Sampurna or Kharab	...	dha	ri	ga	Suddha.
49	Pubari	Sampurna	...	dha	sa	ni	Sankirna—Sughari, Kanra and Mallar
50	Rankeli	Do.	...	dha	pa	sa	
51	Sahana	Do.	...	dha	pa	ga	
52	Sankara	Do.	...	ga	dha	sa	
53	Sarang	Do.	...	ma	ma	ni	
54	Sulha	Kharab	...	Ri	ma	sa	
		Sampurna	...	pa	ni flat	ga	

No.	Names of Rags.	Sampurna or Kharab or Ojab.	Badi.	Sambadi.	Griha.	Suddha or Salanka or Sankirna.
55	Sindhu	...	dha	ri	dha or sa	Do.
56	Sindhura	...	ri	ma	pa	Do.
57	Sobini	...	sa	ga	dha	Do.
58	Sri	...	sa	ga	sa	Malhab and Bhairo.
59	Surat	...	ri	pa	pa	Salanka.
60	Surat-mallar	...	ni	ma	ri	Do.
61	Tilak-kamod	...	sa		sa	Sankirna—Surat and Mallar.
62	Tong	...				Do.
						Kanod, Kanra and Khat
						Do.
						Kanra, Bharab and Sri.

(To be Continued.)

THE MONTH.

The constitution of the Liberal Ministry is as follows :—

First Lord of the Treasury and Chancellor of the Exchequer	..	..	} Mr. Gladstone.
Lord Chancellor	..	..
Lord President of the Council	..	..	Lord Selborne.
Lord Privy Seal	..	..	Earl Spencer.
Secretary of State for Foreign Affairs	..	..	Duke of Argyll.
Secretary of State for the Home Department	..	..	} Sir W. Harcourt.
Secretary of State for the Colonies	..	..
Secretary of State for India	..	..	Earl of Kimberley.
Secretary of State for War	..	..	Marquis of Hartington.
First Lord of the Admiralty	..	..	Mr. H. C. E. Childers.
Lord Lieutenant of Ireland	..	..	Earl of Northbrook.
Chief Secretary for Ireland	..	..	Earl Cowper.
Chancellor of the Duchy of Lancaster	..	..	Mr. W. E. Forster.
President of the Board of Trade	..	..	Mr. Bright.
Post Master General	..	..	Mr. Chamberlain.
President of Local Govt. Board	..	..	Mr. Fawcett.
Vice-President of Council of Education	..	..	Mr. J. G. Dodson.
Secretary to the Admiralty	..	..	Mr. J. Mundella.
Chief Commission of Works	..	..	Mr. Shaw Lefevre.
Under-Secretary for Foreign Affairs	..	..	Mr. J. Adam.
Under-Secretary for Colonies	..	..	Sir Charles Dilke.
Under-Secretary for India	..	..	Mr. Grant-Duff.
Under-Secretary for War	..	..	Marquis of Lansdowne.
Attorney-General	..	..	Earl Morley.
Solicitor-General	..	..	Sir Henry James.
Lord Chamberlain	..	..	Mr. F. Herschell.
Lord High Steward	..	..	Lord Kenmare.
Master of the Horse	..	..	Earl Sydney.
	..	..	Duke of Westminster.

Her Majesty has been pleased to appoint the Right Honourable George Frederick Samuel Robinson, Marquis of Ripon, K. G., Viceroy and Governor-General of India. His Excellency, the son of Viscount Goderich, Prime Minister in 1827, was born on 24th October 1827. After his father's death in 1859 he succeeded to his title Earl of Ripon, and after the death of his uncle succeeded to the additional title of Earl de Grey, and thus became Earl de Grey and Ripon : in 1871 his Lordship was created a Marquis, on his return from America after discharging the duties of Chairman of the High Joint Commission appointed to arrange the treaty of Washington. His Lordship was appointed Under-Secretary for War in 1859, Under-Secretary for India in 1861, Secretary for War in 1863, Secretary of State for India in 1866, and President of the Council in 1868. In 1870 his lordship was installed Grand Master of the Freemasons of England, which post he resigned in 1874, as he joined the Roman Catholic Church. Though we are Protestant to the back-bone, we give cordial welcome to the new Viceroy, and pray that the blessing of the Almighty may rest upon his administration.

The *Indo-European Correspondence* says :—"The man who was denounced by not a few people as a Papist at heart a few years ago, because he disestablished the Protestant Church in Ireland, very deliberately penned the opinion shortly after that a Catholic must *ipso facto* be a disloyal English subject. Now he gives the first Catholic Viceroy to India. What does this mean, if not that Mr. Gladstone thus tacitly acknowledges the libel he uttered in his impulsive onslaught on "Vaticanism"?" Not that. Mr. Gladstone has sent out the Marquis of Ripon as Viceroy and Governor-General of India though he is a Catholic, because Mr. Gladstone believes that a good man is better than his religion.

We learn from the same contemporary that the Marquis of Ripon, after joining the Roman Catholic Church, made a pil-

grimage to Rome, visited Pius IX, and made an offering of £ 10,000 to Peter's Pence. Though we cannot help admiring the zeal and liberality of the new convert to Romanism, we are of the opinion that a better use might have been made of that large sum of money.

Our contemporary sees in the Viceroyalty of Lord Ripon the dawning of the golden age of Catholicism in India:—"For this reason, then, do we thank God that there should come an English Viceroy to India who has cast loose from Heresy and Freemasonry, and who by the mere prestige of his position will do much to rescue Catholicism from the degradations entailed on it by Pombal and his Masonic fellows." We are much mistaken if His Excellency, when he comes to Calcutta, does not attend, as the representative of Her Imperial Majesty in India, the Cathedral of the heretical Church of England instead of the Moorgeehata cathedral. Besides, the Marquis of Ripon is too old a hand in statesmanship to be made a tool of by Indian Roman Catholics or by members of the Society of Jesus. Young Ripon is too strong for old Loyola.

The British Indian Association has sent to the British Parliament a memorial praying for the appointment of a Royal Commission for "enquiring into the general administration of British India since the transfer of the government of the country from the East India Company to the Crown." We think it is high time such a Commission were appointed, since the country can hardly be brought to a worse plight than it has been brought to by the late Beaconsfield ministry. Though we do not agree with everything contained in it, the Memorial is an able document, and is worthy of the consideration of the imperial Parliament. Under the several heads of "legislature," "finance and taxation," "administration of justice," "landed tenures," "employment of Natives" and "tendencies and effects of recent policy and administration," the Memorial lays bare, in an

exhaustive manner, the grievances which the country calls aloud for redress.

The Indian Association has also sent a petition to Parliament in which they pray for the following things:—

“First.—That the Arms Act and the Vernacular Press Act be repealed.

Secondly.—That the cost of the Afghan War be equitably apportioned between England and India.

Thirdly.—That the maximum limit of age for admission to the Open Competitive Examination for the Civil Service of India, be raised to 22 years.

Fourthly.—That the Open Competitive Examination for the Civil Service of India be held simultaneously with that in London, in some centre or centres where a definite proportion of appointments, such as may be determined upon by your Honourable House, may be competed for year after year.”

Has the mantle of Abbe Sieyes, the great French constitution monger, fallen upon the Indian Association? It should seem it has, as we learn that a Committee of its members has been appointed “to draft a scheme of representative government for this country.

It seems there has been of late a considerable diminution in the membership of the Brahmo Samaj of India. The *Sunday Mirror* mournfully says:—“We are a handful of men gathered in this Tabernacle of the New Dispensation. Thousands there were in our ranks, but as devotion and faith deepened and the demands of the Lord increased, sceptics and scoffers, deists and rationalists, materialists and infidels, worldly-minded men and sensualists, deserted us. Alas! our brethren have dispersed in all directions. And our number has thinned away considerably.”

Yes, the Samaj is becoming "beautifully less," and if the extravagancies of the minister go on for sometime, it will soon become a vanishing fraction.

The rehabilitation of popular Hinduism seems to be the order of the day. There is in Calcutta, we find, an association called the Hari Sadhan Samaj of India, at a recent meeting of which a lecture was delivered on "Faith and the Bhagavadgita," the preroration of which was to the effect, that the faith of the Bhagavadgita was the sublimest of all faiths and the only means of obtaining salvation. In the Benighted Presidency they have begun to reprint the *Vyasyam* or the works of Vyas, and to attempt to uphold and defend Pauranism. But to whitewash Hinduism is labour lost. The building is crumbling to pieces.

The full name and titles of the new Viceroy and Governor-General of India are:—The Most Honourable Sir George Frederick Samuel Robinson, K. G., P. C., Marquis of Ripon, Earl de Grey of Wrest, County Bedford; Earl of Ripon, County York; Viscount Goderich of Nocton, Baron Grantham of Grantham, County Lincoln; Baronet.

Some of our educated countrymen seem to look upon the accession to power of the Liberals as the dawn of a bright era, as the return of the *Satya Yuga*, as the beginning of the Millennium. For our part, though we are personally Liberal to the core, we do not anticipate any such glorious results. We don't expect the Hooghly to be set on fire. As the Bengali adage has it—"Are you awake, blind man?" The blind man answers, "It is all the same, whether it is day or night." So far as India is concerned, we are afraid, it is all the same whether Liberals or Conservatives are in power. Not that we shall not derive

any benefit from the change of ministry. We may be sure the Afghan War will not be carried on. We may be sure the Vernacular Press Act will be repealed. And we may hope the Arms Act may be abolished. But the great lines of policy will be just the same as before. So far as those great lines of policy are concerned, the difference between a Liberal ministry and a Conservative ministry, as *regards India*, is the difference between six and half-a-dozen.

THE BENGAL MAGAZINE.

JULY, 1880.

HISTORY OF HINDU MUSIC.

By Panchkari Banerjea, B. A., B. L.

We have explained the meaning of the terms *rags* and *raginis*, now we shall explain what *git* is. "*Rag*, when rhythm is given to it, receives the character of *git*, the essential elements of the latter being notes and *matras*.*

Gits or songs are of various kinds, such as Dhrupad, Kheyal, Tappa, Tap-Kheyal, Thunri, Khemta, Gajal, Rekta, Kaharpa, Terena, Chaturang, Tribat, Kirtan, Hori &c. Different designations are also assigned to the different classes of singers. They are as follow : (1) Nayak, (2) Gandharva, (3) Guni, (4) Kalabat, (5) Kabal, (6) Atai, (7) Dhari, (8) Upadhyay.

Among the Nayaks, Gopal stood first. We do not know whether there was any other Nayak before Gopal. He was a Brahmin of Southern India and appears to have flourished in 1390 (Sambat or Hindi). He did much to advance the state of music. He gave birth to *Dharu Dhrupad*. The Raginis such as *Gara*, *Purabi*, *Gouri*, *Basant*, *Tori*, *Gunkeli*, *Deshar* &c. were invented by him. *Nayak Amir Khusru was a contemporary of Gopal. He was also a great singer attached to the court of the emperor Ghaisuddeen Toghluk. He founded 12 Raginis, such as *Iman*, *Sarfarda* &c. He improved the Sitar instrument. Besides Gopal and Amir Khasru, there were four other Nayaks in the Delhi court, whose names are Baijuboura, Bhagaban, Dudi Khan and Dano. In Guzerat, there was a Nayak of the name of

* S. M. Tagore's "Six Principal Rags" p. 39.

Baksu Khan. He prepared *Nayaki Kanra* and *Nayaki Kalyan*. From the admixture of *Tori* and *Deshar*, he also prepared *Bahaduri Tori*. Sultan Hossainshikri, king of Joanpore, split the two Raginis *Syam* and *Tori*—the former into 12 and the latter into 5 branches. He founded the two Raginis—*Multan* and *Hossani Canra*. It was he who first introduced *Kheyal*.

The portions of Hindu music that had been left incomplete by the late Nayak Gopal were perfected by Tansen. He was in the employ of Akbar who doated on him for his superior musical talents. It is said that Tansen was the son of a *Kathak* Brahmin who lived in Benares. His father was an able singer. Tansen was quite ignorant of music in the early part of his life, but by accident, he became so proficient in it that he soon eclipsed the honor of his father. It is reported that on one occasion, Tansen having composed *Darbari Kanra*, performed it before Akbar, who was so mightily pleased with him that he immediately made him a present of one diamond bracelet worth 18 laes which he himself wore on his arm, and with an air of pride, said "Well, who can make such a present?" "My Lord," quoth Tansen, "No wonder there may be such a donor." Whereupon the emperor got offended, and instantly ordered him to walk out of the skirts of the city. Being thus banished, Tansen took shelter in the house of Rajaram, king of Bhima. This king, being himself a clever singer, was a great patron of music, and consequently soon became a great admirer of Tansen. The famous singer put up with him for sometime, but Akbar grew impatient of his absence, and so ordered his recall. Tansen bade farewell to Rajaram who, on his departure, presented him with a bracelet of the value of 50 laes. For this magnificent gift, Tansen bowed down before him, and said "Excepting you, my lord! never shall I *salam* any body with my right hand—hitherto had I composed songs in honor of the gods and also in honor of the emperor Akbar; henceforth shall I commence to compose songs to thy honor."

During the reign of Akbar, Sur Das flourished in Benares. He founded the Ragini called Baroa. Besides these, there were

other eminent singers such as Lal Khan, Molla Ashak, Hossain Khan, Shaik Panchu, Taz Bahadur, Tantarang and Surathsen &c., who devoted their life to the cultivation and advancement of music. These men were noted for their proficiency in singing Dhrupad, Tribat &c. They belong to the class of *Kalabat*.

In the year 1200 A. D., when Lakshman Sen wielded the sceptre of Bengal, there arose a great poet of the name of Jaya Deba who wrote a "Gita Govinda"—a poem replete with beautiful songs got up with due attention to Rag, Tan and Laya.

Now, shall I give a list of those eminent singers whom Bengal is proud of, and whose names are familiar to any Bengali who has some knowledge of music. Ram Prasad Sen, Gunga Narayan Chaturjee, Rasul Box, Ram Nidhi Gupta (commonly known as Nidhu Babu), Sri Dhar Katak, Haru Thakur, Ram Bosu, Dasarathi Raya, Madhu Kan, Ram Sil &c., were, and Jadu Nath Bhattacharjee, Gopal Prasad, Gopal Chandra Chackrabarti (commonly known as Nula Gopal), Sambu Chandra Mukarjee, Mallesh Chandra Mukerjee, Madhu Sudan Banerjee &c., are very able singers. Professor Kshetra Mohan Goswami and Dr. Sourindra Mohun Tagore have taken to cultivate the ennobling art of music, and have been endeavoring to contribute much towards the advancement of the art of Hindu music. They are precious jewels of our country; we are proud of them. Babu Ram Das Sen, Krisna Dhan Banerjee, Nabin Chandra Datta, Sarada Prasad Ghosh, Kisorilal Mukerjee, Mahendra Nath Chaturjee, are ardent votaries in the temple of music. Babu Sarada Prasad Ghosh, to whom I owe my very limited knowledge of music, has been unceasingly pursuing the musical lore treasured up in the various ancient and modern treatise of European and old Hindu celebrity.

We have already said that particular seasons of the year are appointed for the performance of particular *Rags*. Now we shall attempt to show, in a tabular form, the particular *Rags* and *Raginis* that ought to be sung in the day and those in the night.

DAY.

- Dandas. Rags and Raginis.
- 1 to 5 Bhairab,* Bhairabi, Bangali, Ramkeli, Yogiya, Khat, Asoyari, Gunkeli, Anand Bhairabi, Kalangra.
- 6 to 10 Bibhas, Devgiri, Kukava, Alabiya, Belaboli, Patmanjari, Sarfarda, Suha.
- 11 to 16 Sindhura, Sindhubi, Sindhu-Kafi, Tori (12 kinds), Gujjari, Kafi.
- 17 to 20 Brindabani-Sarang, Gour-Sarang, Basant,* Sudha-Sarang.
- 21 to 24 Bhimpalasi, Rajbijay, Dhani, Multan, Pilu.
- 25 to 28 Purabi, Barati, Ahiri, Dhansri, Malsri.
- 29 to 30 Sri Rag,* Tong, Malav, Chita-Gouri, Sri-Gouri.

NIGHT.

- 1 to 5 Kamodi, Chhaynat, Kedari, Syam, Hamvir.
- 6 to 10 Iman, Kalyan, Purya. Jayjayanti, Bhupali.
- 11 to 15 Kanra (18 kinds), Khambaj, Paraj, Arana, Sahana, Bagesri, Sindhura, Lum, Malkosh.
- 16 to 20 Behag, Behagra, Tong, Sankara, Sankarabharan, Surat, Jhijhit, Baroya, Megh,* Mollar (12 kinds).
- 21 to 25 Natanarayana,* Kedara, Kedar-nat, Karnat, Deskar.
- 26 to 29 Hindol, Sohini, Kamod, Pancham.*
- 30 Lalit.

The Particular seasons and hours for the performance of the *Rags* and *Raginis*, have been appointed not because they would be offensive to the ear, if performed at any other time, but perhaps, if performed at the stated season and hour, they would make better impression and effect on the minds of the audience.

There is difference of nomenclature regarding the 6 *Rags*. According to Someswar the 6 *Rags* are (1) Bhairab (2) Malav (3) Sri (4) Hindol (5) Dipak (6) Megh.

According to Bharat they are (1) Bhairab (2) Malkosh (3) Hindol (4) Dipak (5) Sri (6) Megh.

"	Hanumant	"	Do.	Do.	Do.
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* Six *Rags*.

„ Brahma „ (1) Sri, (2) Bāsant, (3) Pancham,
(4) Bhairab, (5) Megh, (6) Natarayana.

These 6 *Rags* have sprung from the 6 cardinal notes, (the 7th note Nikhad being without issue) that is to say (1) Bhairab from *Sa*, (2) Malab or Malkosh from *Ri*, (3) Hindol from *Ga*, (4) Dipak from *Ma*, (5) Megh from *Pa*, (6) Sri from *Dha*; and they belong to the three families, viz., *Orab*, *Kharab* and *Sampurna*. Hindol and Malkosh belong to *Orab* family, because 5 notes are used in their performance. Megh belongs to *Kharab* family, because 6 notes are used in its performance. Bhairab, Dipak and Sri, on account of the 7 notes being used in their performance, belong to *Sampurna* family. The number of *Rags* and *Raginis* extant in our country now a days is about 126. We come to this number in the following manner:—

Each *Rag* has (6 wives, 6 sons, 6 daughters-in-law, 1 male-friend and 1 female-friend) *i. e.*, 20 members,

6. *Rags* will have (20×6) or 120 members,

Therefore 6 *Rags*, 120 members would give the No. 126.

Sir William Jones says in his “Musical modes of the Hindus” that “every branch of knowledge in this country, has been embellished by poetical fables and the inventive talents of the Greeks never suggested a more charming allegory than the lovely families of the six *Rags* named in the order of seasons * * * each of whom is a genius or a demi-god, wedded to six *Raginis* or nymphs, and father of the six little genii called his *Putras* or sons. The fancy of Shakespeare and the pencil of Albano, might have been finely employed in giving speech and form to this assemblage of new aerial beings who people the fayrie-land of Indian imagination. Nor have the Hindu poets and painters lost the advantages with which so beautiful a subject presented them.” The six *Rags* are six very ancient melodies, slight modifications of which give rise to the so-called *Raginis*. By a combination of each *Rag* with its *Raginis*, new melodies are produced according to the canons of Hindu music, and these are the *Putras* or sons. The secret of, and the point

of appreciation in, Hindu music, lie in the development of new melodies which can be referred, as if by kinsmanship to one of these families. A musical composition is seldom appreciated unless it bears the family features of the standard *Rags*.

The *Rags* and *Raginis* are described in our Shastras as so many gods and goddesses possessed of uncommon powers. Thus for example, it is said that the great Mogul emperor Akbar had the freak of experimenting on the effect of *Rag Dipak*, which is said to have the virtue of destroying by fire whoever has the boldness to perform it. He asked Tansen to describe the beauties of summer by that *Rag*. The celebrated singer at first tried to excuse himself but, being prevailed upon in right earnest to accede to the proposal, he performed the *Rag* which brought forth fire. Tansen suspended the melody and implored the emperor to spare him the extreme agonies he was suffering, but Akbar sternly refused, and at the close of the last strophe, the musician was consumed to ashes. His two daughters hurried to the spot to rescue their father, performed the *Megh Rag* which instantly caused copious rain, but to no purpose. The *Rags*, in our days, it is needless to say, produce no longer these marvellous effects. I leave it to my readers to judge of the truth or falsity of this anecdote. But this much we can safely affirm that although *Rags* and *Raginis* are not capable of giving birth to such strange phenomena, yet there can not be the least shadow of a doubt that they exercise vast influence over the passions and feelings of the human heart.

We shall now attempt to show what emotions or feelings, the *Rags* and *Raginis* are intended to awaken in the mind. Love prevails in *Sri*, *Basanta* and *Pancham*. Sublimity in *Bhairab*; love as well as heroism in *Megh*; heroism and surprise in *Natanarayana*. The chief characteristics of *Sri*, are mildness and mirth; those of *Basant* gaiety and sprightliness; those of *Bhairab* gravity and grandness; those of *Pancham* richness, feminineness and delicacy; those of *Megh* solemnity and gravity; those of *Natanarayana* boldness, vigor and manliness. Hindu music abounds with *Rags* and *Raginis* expressive of the emotions

of laughter, compassion and love, but *Rags* and *Raginis* indicative of the other emotions, have become rare. Our *Rags* and *Raginis* in general are marked by tender feelings, while songs of the western world are indicative of the rougher or heroic passions. The Hindus have been more successful in the development of the gentler feelings than in that of the heroic passions. "Hindu music abounds in feeling and imagination; but for bolder passions, we must look where a colder climate develops a stronger race." Here is a list of the *Raginis* which are adapted to express different emotions.

Emotion of laughter.

Sindhura, Ramkeli, Bhupali, Bhairabi, Belabeli, Deskari, Kalyani, Dhansi, &c.

Emotion of compassion.

Kanra, Purabi, Gouri, Kedar, Pahari, Bhupali, Sindura, Belabeli, Lalit, Patmanjari, Bibhas, Alahiya, Devgiri, Jogiya, Bhairabi, Malsi, &c.

Emotion of heroism.

Sindhura, Nat, Sankara, Puriya, &c.

Emotion of love.

Kalangra, Paraj, Kedara, Lalit, Khat, Sohini, Bahar, &c.

All emotions.

Lum, Baroa, Pilu, Jhijhit, Khambaj, Chita-Gouri, Imni and Dhani.

We have generally noticed in the preceding portion of our paper, the different classes of singers, we shall now endeavor to give the principal characteristics of each class, together with the names of eminent musicians belonging to each.

Vocal Music.

(FIRST CLASS)

Nayak.

Nayak is one who is well conversant with the science and the art of *Marga** and *Desi*† music, and also who can teach song,

* *Marga* is the style of music prepared by the *Gandharvas* and *Rishis*.

† *Desi* music comprises all the various styles that obtain in different localities.

percussion (बज) and dancing. Gopal, Baijuboura, Amir Khusru Bhagaban, Dudi Khan, Dano were the six Nayaks attached to the Court of the emperor of Delhi.

(SECOND CLASS.)

Gandharva.

Gandharva is one who is master of the *Marga* and *Desi* music but has not sufficient knowledge of the science of music. Ramju Khan and Subaj Khan were the two *Gandharvas* in the Delhi Court.

(THIRD CLASS)

Gunkar.

Gunkar is one who is well acquainted with the art of *Desi* music and has some knowledge of *Marga* music. Tansen and Bhimani were *Gunkars*.

(FOURTH CLASS.)

Kalabat.

Those who can sing Dhrupad, Tribat, &c. are called *Kalabat*. Lal Khan, Molla Asbak, Najam Khan, Hossain Khan, Shaik Panchu, Raj Bahadur, Tan Tarang and Surathson, &c. were *Kalabats*. The last two were the sons of Tansen.

(FIFTH CLASS)

Kabal.

Those who can sing Kheyal, Telena, &c. are called *Kabal*. Sultan Hassainsikri, Sadarang and Albarang were famous *Kabals*.

(SIXTH CLASS)

Atai.

Those who sing or play on instruments, without any salary, are called *Atai*. Such as Mirza Akkel and Amir Khusru.

(SEVENTH CLASS)

Dhari.

Those who sing Tappas &c., are called *Dharis*. Sori, Hamdam; Nidhu Babu &c., were *Dharis*.

(EIGHTH CLASS)

Upadhaya.

He who is beautiful in appearance, skilful in dancing, able to play on instruments, acquainted with the art of elocution, is particularly conversant with *Tun* and *Laya*, and is also an adept in the art of teaching, is called *Upadhaya*. Hari Das Swami, Tansen, Rajuman, Sardas &c., were known as *Upadhayas*.

INSTRUMENTAL MUSIC.

Binkar.

Binkars are those who can play well on the *Bina*. Khandara, Chand Khan, Mohammed Khan, &c., were famous *Binkars*.

Mardangi.

The excellent players on *Mridanga* (मृदङ्ग) are *Mardangis*. Bhawani Prasad, Lala Kebalkissen, Golam Abbas, Sri-ram Chackravarti, Pir Bux &c., were famous *Mardangis*. Babu Kesab Chandra Mitra is now the most famous *Mardangi*.

Secondly. We now come to *Vadya* or percussion. It is developed by *Nad* which underlies the three elements of *Sangita*. *Git* and *Vadya* are the necessary accompaniments of *nritya*. *Vadya* is regulated by the different descriptions of *matras* which are of five sorts, viz., *laghu*, *guru*, *pluta*, *ardha*, and *anu*. The instruments by which *Vadya* is effected, may be divided into four classes, viz., *Anadha* (अनद्ध), *Sushir* (सुषिर) *Ghana* (घन) and *Tata* (तट). Instruments made of animal skin, are called *Anadha*, such as *Mridanga*, *Tabla*, *Khol*, *Dholak*, &c. Instruments played by blowing with the mouth, are called *Sushir*, such as flute, clarinet, tubri, sanai, &c. Metallic instruments such as *Mandira*, *Kartal*, *Ghanta*, &c., are called *Ghana*. Instruments played with the help of wires, such as *Tambura*, *Sitar*, *Behala*, *Esras*, *Sarad* are called *Tata*.

It is next to impossible for us to precisely describe how, when and by whom the particular musical instruments were first introduced into our country, but we can so far say that *वक्त्रं* (Flute) and *वीणा* (Bina) are the oldest. It is recorded in the *Mahabharat* that at the time of the great churning of the ocean, a rare bamboo was found, the principal portion of which was

made into a flute to adorn the hands of Krishna. To the great anchorite Narad is due the invention of *Bina*. *Binas* are of diverse kinds, such as *Sruti Bina*, *Kachbopi Bina*, *Saraswati Bina* &c. Tumburu, a Gandharva, first prepared *Alaponi Bina*, which in other words, is called *Tambura*. Amir Khasru made *Setar*. *Behala* or violin is an excellent instrument of music. Many have the notion that this instrument was first introduced into our country by the Portuguese. But this is not the fact. A writer in the *Encyclopælia Britannica* says that formerly the people of India used *Behala* which they called *Sarangī*.

We are all familiar with the term *concert* or the music of a company of players. It is the sum total of the melodious sounds of different kinds of musical instruments turning in different octaves. The idea of this first struck Nidhu Babu and Rasik Goswami who prepared *Akrai Badya*, with the help of Raja Raj Krisna; but it is Maharaja Jotindra Mohan Tagore who, with the valuable assistance of the venerable Professor Kshetra Mohan Goswami, has introduced the so-called *concert* into Bengal. The orchestral music was first practised about 20 years ago, in the Belgachia garden of Raja Pratap Chandra Sing of Paikpara, at the time of the performance of the *Ratnabali Natak*. Under the kind patronage of the Maharaja, this kind of instrumental music has much improved. The musical instruments commonly used in an orchestral party are—one harmonium, a pair of *Behalas* or violins, a pair of tenors, a pair of flutes, one clarinet, one violoncello, one double base, one *Mridanga*, and a pair of *Karatalas*.

Thirdly. *Nritya* or dancing is of two sorts—*lasya* (লাস্য) and *tandab* (তান্ডব). The dance of the females is called *lasya* and that of the males is called *tandab*. It is an unquestionable fact that the sight of dance produces pleasure in the mind. If we look into our shastras we shall find that Mahadeva and Vishnu and other gods knew and used to dance. Among mortals, many of the ancient Hindu rajahs cultivated dancing. The old Mahabharat points out how Arjun was adept in the art of dancing. When he, with his four brothers, served in the house of the

king of Virat, his duty was to teach the king's daughter to dance. I need not point out instances to show that dancing was in vogue in our country from time immemorial. Dancing, if I may be allowed to call it, is inherent in man's nature. It is as natural to express grief or sorrow by means of tears, as it is to express gladness by means of dancing. We do not know how pleasure is derived from the constant motions of our hands and feet, but we are pretty certain that they are indications of gladness. None, perhaps, will deny the fact that dancing is conducive to health, adds strength to our limbs and promotes cordiality and friendship. Although it is so useful, still our country is in sad want of it. Unlike the irreprehensible mode of dancing that obtained in our country in days of yore, the manner that is now in vogue, is most condemnable. "Dancing, now a days, is no more the representation of sacred love and affection which animated the heart of the ancient Hindus." The movements and gestures generally exhibited by the dancers, are indicative of immorality and licentiousness. *Tandab* dancing is almost rare. *Lasya* dancing is mostly practised by professional women, whose sprightly movements and gestures tend to rouse evil passions in the minds of the spectators. People ought to desist from the practice of bringing those dancing girls into their houses, who generally conduct themselves most shamefully in the presence of respectable ladies and gentlemen, most of whom, we fancy, feel dishonored at their abominable conduct. A change in the mode of dancing is highly desirable.

Now, I shall conclude the subject with one or two farther observations. The origin of the music of India is lost in the days of mythology. In the Vedic epoch, it had its development, but gained the highest culture in the time immediately before the Mahammodan conquest of India. The period preceding the Mahammedan era, was a time when India enjoyed the sweets of liberty, when peace and prosperity reigned throughout the entire length and breadth of her wide domain, when music was cultivated with the greatest enthusiasm and ardor. Since the advent of the Mahammedans, since the departure of freedom from the soil

of India, and since the commencement of the age of thralldom, music has steadily declined so that, far from being the high art cultivated by the learned, it has fallen to the illiterate. The fine arts, *viz.*, poetry, music, painting and sculpture, are the arts which depend chiefly on the labors of the mind or imagination. They flourish in a country where freedom rules, when peace and contentment smile. They are too delicate to stand the rigor of subjection. The rich and palmy state of music during the old days of Greece, Rome, Italy and India, will bear out our opinion. The true causes of the decline of music in India, may be the following :—

(1) Change of government.

During the ascendancy of the Mahammedans, Hindu music underwent material alterations. The Mahammedans not having proper music of their own, converted our music into a variety of styles agreeable to them.

(2) Want of a proper system of notation.

We do not mean that no system was extant among the ancient Hindus, but the ancient notation was somewhat imperfect, and did not facilitate much the acquisition of the knowledge of the art of music. The teaching of the art, has gradually become mechanical. "Had it not been the case," writes Dr. Sourindra Mohan Tagore, in his 'Six Principal Rags,' "the practice of Sanskrit music would not have been almost wholly lost, and its rich treasures would not have suffered so much wreck."

(3) Paucity of books on music.

A great many of the treatises on music were lost during the Mahammedan rule. The few, whose names we hear, are also rare.

(4) The jealous conduct of music-masters.

The music-masters or *ostads*, as they are called, ignorant generally as they are of the other branches of knowledge as a rule, do not unreservedly teach their pupils. They fancy that should they teach all that they know, they would ere long be thrown into the shade by their pupils.

(5) Want of musical schools.

This is a great desideratum. In Europe, there is scarcely a

school where pupils do not learn music. There students win academic honors and scholarships for successfully passing in music. Here no such school is in existence. As Government has been encouraging in schools the study of the various branches of knowledge, we hope to see it introduce music as one of the branches of liberal education.

The deplorable state of Hindu music induced Dr. Sourindra Mohan Tagore to establish and maintain at his expense the Bengal Musical School, with a view to elevate this noble art to its pristine position of honor, and to bring it back to its primeval standard of purity. We do not know how far he has been successful. But we wish that the fervency and enthusiasm with which he took his start in the right direction, may continue unabated. Let not worldly aggrandisement, the accession of titles and honors that are coming to him from different quarters of the globe, divert him from the line of action he has already taken. May he not, in the heyday of temporal advantages, slacken his zeal and energy.

Oh! for the day when every school in India would teach music as one of the useful branches of knowledge, when music would be considered as one of the chief accomplishments of an educated man, when every boy and girl would pursue and learn music along with other subjects of study.

THE BENGAL PEASANT.

CHAPTER II.

(*Continued from page 311.*)

While upon this part of our subject, we cannot too much deplore the habit which the members of village panchayats have of late displayed of champertous dealings in others' litigation and of maintaining it in an unwarrantable manner. There is nothing unlawful in a man's readiness to help another when for want of

funds he cannot carry on a particular law-suit against a redoubtable adversary, but when the motive for giving help is illicit pecuniary gain or pleasure in seeing another's ruin, it is shameful in the eye of social ethics.

However crippled the Panchayat system is in the Lower Provinces, and though its judicial or *quasi* judicial functions have long since ceased to exist, its jurisdiction over matters, social remains in its pristine vigour. Infringements of the rules of caste, infidelity on the part of women, and social scandals, are dealt with by the Panchayats in a truly Draconian fashion. The sanctions which they are armed with in the adjudication of social wrongs, are punishments by way of fine or excommunication. If the offence is of a light complexion, the delinquent is let off with a simple fine, in other cases the ban of excommunication is pronounced. In sundry cases, the fine is sometimes no other than an authoritative command to entertain the villagers to a grand dinner. And even the particular dishes to be served up are authoritatively prescribed. Should the dinner be not of the sort prescribed, a second dinner is thrust upon the delinquent as a fine for contempt of orders. We know of an instance where a poor weaver was obliged to feed his village-friends twice, because on the first occasion he did not regale them with molasses, but substituted sweetmeats in its place. Now, though the assembled guest made a sad havoc of these dainties the weaver was severely scolded for having introduced an innovation, opposed to established custom, and a second feast in which there was to be the molasses, was imposed by way of penalty. Another example by way of illustration. Among potters, it is customary with the host to take a lamp filled with mustard-oil, to anoint the feet of his guests when they are asleep at night. The poor host was all diligence in the work of unction, but it so happened, a mischievously inclined guest who had slept in the same bed with a dozen others, managed to conceal one of his legs so that it remained unanointed without reckoning whether he had anointed an even number of legs. The poor host went to bed, thinking all was right, when lo! just as he awoke in the morning, there was

such an unearthly noise in the outer compartment of his house, that he could not for the life of him determine what the cause was. He came out, and to his utter dismay found one of his guests extend to him an unanointed foot, and wofully contrast it with the oily luck of its fellow. The result was that the unearthly noise was soon shut up, and the judgment which the Panchayat delivered was, that the host do by joining the palm of his hands, and putting a rag round his neck, beg pardon of his guests and feast them afresh.

But however expensive this method of undergoing punishment may be, it can not stand any comparison whatever to the other which is frequently pronounced, viz, excommunication. Foreigners and towns-folk can not conceive of the enormity of the sufferings and privations attendant upon this ban. It implies not merely a suspension of or a severance from all those good offices between man and man which the social code prescribes. It is not merely a cessation of the pleasures of social gatherings or re-unions. But it is infinitely worse than these. The cultivation of the delinquent's land by hired labourers is interdicted. The barber would not remove the shagginess of his hairy head or face. The laundress would not bleach his clothes. The Mahajan refuses to give him a loan. To speak to him is an act of impurity. To associate with him is immorality personified. He must let his children, however marriageable they may be, remain in blessed singleness. His dead are untouched, and his ceremonies are unattended.

Such are the horrors of excommunication when pronounced upon a rustic delinquent. He must endure them for years and years, till social rage is softened down or a penance suitable to the enormity of his offence is made. Where the penance is a religious one the ceremony adhered to is somewhat as follows. The delinquent's head is shaved and a quantity of cow-dung varying in particular cases is prescribed for him to swallow; presents he must make to Brahmins and priests—and as a crowning act, he must feed the offended villagers to their heart's content. All this is undoubtedly very hard and humiliating in the

extreme, but there is this redeeming feature in it that its object is to repress scandals which are always revolting to the good sense of the rural community.

These scandals and these indigenous methods adopted for their repression generally become the fertile source of an evil which deserves to be here noticed. It is the party-faction, which passes in our villages, by the name of *Dalu-dali*. No Whig interchanges more rancorous feelings with his Tory adversary, than does one rural party with its rival, though there is no political question at stake between them. Much of the false litigation which sees the light of our Courts, a great ratio of crime which is perpetrated, are traceable to the party-feeling, which is a chronic disease with the rustics.

Thus have we seen that the Panchayats have exercised and do still exercise important powers. In Bengal, their judicial functions were recognized as in the other Presidencies. The Village Panchayats in the Madras Presidency are invested with the power of deciding petty cases. In the Lower Provinces Government have recognized only their civic functions and in consequence of that recognition have appointed them members of municipal corporations of Town Committees and village Councils. As such their business is to look after the assessment, realization of rates and taxes, local conservancy, roads and bye-laws. Some of the village peasants have been made Honorary Magistrates, members of Education, Hospital and Road cess Committees.

In connection with the administration of justice, the revival of the Panchayat system in Bengal has been proposed. Those who advocate this change do it for its cheap and indigenous characteristics. Whether the proposal is in consonance with the spirit of modern times, and whether it would secure better results, are questions we cannot pause here to discuss in detail. To our mind, the proposal appears to be a retrograde measure, as the following considerations will show.

I. A careful study of the organization of village Panchayats tends to land us in the conclusion that it is a creature of the

old patriarchal system which is fast falling into pieces. The Panchayats were hitherto looked upon with awe and reverence, because village society was completely within the meshes of patriarchal authority. The transition stage which Bengal is now passing through, has undermined or upset men's confidence in those institutions. In matters pertaining to right and property, the edict of the Mandal is very little respected now, and his authority absolutely questioned. The villager is under the belief that the Mandal is less impartial now than before, and this means the abatement of his patriarchal authority ; with the decline of patriarchal authority, the idea of personal freedom is gaining ground. Self-respect and self-importance are virtues which the villagers are fast learning to appreciate.

II. Another reason against the resuscitation of the Panchayat system in Bengal, is, that her ideas of property and ownership have since the last 20 years undergone such an abnormal development as to render the enunciation or exposition of them by indigenous tribunals wholly inadmissible. We have thrust upon the people law after law, statute after statute, cut and dried after the finest European model, regulating the most complicated of human rights and obligations, and if the laws are to be applied to the practical affairs of life at all, none but intelligent and trained judges can apply them. Think of the ludicrous figure which village Panchayats would cut, if they were called upon to decide a case involving right of easement. The very idea is preposterous. Village society has passed from its primitive simplicity to one of greater complexity, and how is it possible for indigenous institutions to adapt themselves to the solution of complexities without a corresponding change in their subjective organism and fundamental structure ? You can not drive back society to its simple stage and its simple ideas. This would be as impossible as to drive it back to its nomadic life and nomadic wants.

III. If the logic of facts tell a true tale, the village Panchayats have failed to discharge even the most elementary function which under the existing law they are invested with. Take

for instance the assessment and realization of the village rates—the rural conservancy and other matters which as Municipal Commissioners or members of Town Councils they have lawful jurisdiction over. The past history of their acts reflects great discredit on them as public bodies. Barring exceptions, a *Moffussil* Municipal Commissioner means one who at the expense of the community keeps the portion of the public road in front of his own house in good order, who taxes himself as lightly and his unfriendly neighbours as tightly as he can; who under the cloak of his official position puts his neighbour to endless worry and harassment for the seeming violation of some conservancy bye-law, whereas really his object is to wreak private vengeance. Public feeling is so much against his worship that he is maliciously styled the ‘lord of the privies and latrines.’ If in such trivial matters he is apt to play the tyrant, you can imagine what he will be when he is confided with powers affecting men’s person and property.

Leaving the subject of the administration of justice by rural Panchayats let us once more direct our attention to the present economical condition of the superior peasantry, as contrasted with that twenty years ago. The most superficial observer must have been struck at the sight of their continued and increasing prosperity. There is no class of the population who has been so greatly benefitted by the rise of prices in the market as the superior peasants. Whether the rise of prices was occasioned by scarcity confined to a particular local area, or whether it was importation on a high scale, it brought into the superior peasants’ coffers more money in the shape of profit, and while he is getting richer every year, the middle class men are getting poorer and poorer. What adds interest to his position is, that though his profits are increasing almost in a geometrical ratio his expenses have not risen to any appreciable degree. So far as the articles of food are concerned, most of them are raised by him, others there are which are obtained by barter, at rates which are hoary with the stamp of custom. The only article which he strictly speaking buys is salt, but even here taking into

account its cheapness and the insignificance of its consumption, it infinitesimally augments the cost of his living, even where there is a rise in the value of that necessary commodity. In regard to labour its increased price very little affects the class of tenants we are speaking of; with them even the price of hired labour is regulated by immemorial custom, and though at times it is broken through it is only to give to the labourer a trifle more than the customary rate. The hired labourer is to his peasant master almost what the Norman villien was to his allodial proprietor. The labourer dines at the family board of his master, and clothes himself in the same way and with the same appliances, as covers his master's nudity. In respect to the acquisition of luxuries, the peasant is influenced by the notions of fixed capital. The ornaments on his wife's person and the valuable things he has, constitute so much capital that is stagnant. They certainly do not tend to diminish his wealth.

In the absence of statistics it is difficult to say what ratio the superior peasantry bear to the entire population. It varies and must necessarily vary according to the economical conditions of each district. I venture to think that it varies from 5 to 15 per cent. In Hooghly, Burdwan and the 24-Pergunnahs the ratio I apprehend verges upon the maximum, the minimum prevails in Behar. But this is a mere conjecture.

If we pause to analyse the economical condition of the superior peasantry, we are forced to say that it admits of considerable improvement. As a class, they are steeped in stolid ignorance. Not to speak of their incapacity to read and write, the stock of intelligence which they possess incapacitates them from understanding their best interests. The rule of conduct they abide by is what was announced by their blessed ancestors, which it is sacrilegious to infringe or violate. The same articles of food, the same method of constructing their habitation, the same implements of husbandry which were in vogue during the regime of their great-grand fathers, are adhered to with something like a child's fondness. They are impervious to the impulse which science and the progress of

the useful arts have imparted to human industry. It is distressful to contemplate the progressive environment encompassing them and the rank conservatism deeply rooted in their inward constitution. Tell them that if they were only educated, if they knew the use of better implements of husbandry, and if they only exercised proper discretion as to what crops and to what extent they grew, their condition in life would be better and more prosperous, they would bless you for your good wishes, but with an ominous shake of the head tell you the *non-posthumus* tale.

The first agency which you should employ in improving the condition of the peasantry, is education on a more extensive scale than exists at present. The influence of mass education has not been sufficiently powerful in reaching the inmost recesses of peasant-life, and though the present system of mass education, young as it is, ought to secure our warmest sympathies, still we should not allow ourselves to be beguiled into the belief, that it is all that is required. What we want is a more extensive plan of education in the useful arts, that would open the eyes of our peasantry to understand what is most conducive to their interests. Let them but learn how to secure a better stock of cattle in lieu of the sorry looking ones they have. Let them effect such a moderate revolution in their existing rude implements of agriculture as may consort with the best results without waste of physical labour. Let them understand that the object of cultivation is to secure the most valuable crop with the smallest quantity of labour. Let them feel that without the best manners the quality of all land deteriorates, and that it is science alone which can aid them in preparing the best manure. This would constitute nearly the entire training which our peasantry ought to have.

RAMBHADRA ; OR THE MOFUSSIL HAKIM.

CHAPTER XVIII.

It was the pleasant month of March, when a young man was seen sauntering in a mango tope beside the lazy Churni. The day had been sorely sultry, as if the sun had resumed absolute mastery over sublunar things after a temporary collapse. At noon, Nature looked one blaze of light. The stillness of death pervaded the entire world of life, save where the bleating of a stray sheep or the bellowing of a cow disturbed the dead monotony. With the setting of the sun, Nature seemed vivified, and such a joyous evening it was ! The sky above was faultlessly blue, relieved only by a few streaks of red, which the god of day had left behind. The rippling waves in the glassy stream playing with the water-lily raised in your breast a host of pleasurable feelings. The cool zephyr charged with fragrant odours from unknown lands cooled your heated brow and imparted to you the freshness and buoyancy of youth. The mango tope was aglow with myriads of opening blossoms exhaling their native perfume to delight your sense and captivate your mind. The song of the feathery tribe, the humming of bees, the gentle murmur of the flowing stream, the echo of dying sounds far away in the hamlets, all lent aid in brightening the scene. The young man placed in the midst of such a glorious scene, thought he was in fairy land. He felt the soporific effect of sweet languor seizing him, sweet because soporific and soporific because sweet. At one time he was disposed to be gay, but in the next moment the solemnness of the evening dispelled his gay mood and he thought of becoming serious. Continued seriousness was again impossible, for it melted directly. He heard the chorus of the birds and saw the amorous contest between the loving bee and the loved blossom. Oh ! his was an indiscrible mood of mind, known only to those who have felt it. It was not ecstasy, gushing through the

gates and avenues of the mind. It was neither still solemnness, but a solemnly sweet and agreeably solemn mood. And as the shades of evening closed around him and heightened the landscape, his mind underwent a corresponding elevation.

The reader may think all this to be a prelude to love-making. No such thing. I hate love-making in a mango tope. I intend to speak of the emotions aroused by such a scenery I have attempted to describe. It may be love if that be the mood of your mind, but it is not necessarily that. It may be sorrow, and one may enjoy such a scenery with no better companion than his sorrows. Retired from the buzz of life, I have at times relished the sweetness of sorrows with a greater relish than elsewhere, and I have known of people who court such scenery for cultivating other emotions, such as poetic, metaphysical or religious. Homer would not have been Homer, had he hailed from Soudan. Virgil would be insipid were he a Dane. Had Mahomet and Chaitanya exchanged nativity, the former would have lived on oats and the latter on beef-steaks. Man is essentially the creature of circumstances. Eliminate the climatic influences and his local surroundings and substitute others in their place, he thrives differently.

The young man, whom we have introduced at the opening of this chapter, is no other than Rambhadra. He has come home on a visit to his mother who is on her death-bed. It was some pulmonary disease and fever, brought on by anxious thought, want and misfortunes. Though ever since her son's marriage, she had been in receipt of a monthly aid from his father-in-law, it was given as a sort of benevolence, and her inward nature smarted under a sense of humiliation. It was humiliating to think she was an object of charity. It preyed on her mind bringing in the end the ailments we have described. Though too late, Rambhadra put her under the treatment of the village Kabiraj* who had given her plenty of *Lukhibilash* pills † to take, but without any effect. So the case of the patient had been pronounced

* An indigenous native physician.

† Snake poison pills.

hopeless and she had been advised to think of her life beyond the grave.

This was not Rambhadra's only matter of concern. Shyam-dyal Sing, the unscrupulous moneylender of Sivnibas, had already put him into court for a matter of Rupees three hundred and odd due on that bond which Rambhadra had executed in an hour of distress, and what was worse there was a distress-warrant hanging on his property, in anticipation of judgment being passed in favor of the creditor.

At his father-in-law's, he had been latterly very unhappy. The hallucination that it was a paradise, which had seized him immediately after his marriage, soon vanished. He saw that his wife was no better than her mother, a bad tempered, self-willed scold. Taraka always taxed him for being fed and clothed by her father to minister to her comforts. Ghaneshyam though kind to him began to eye him with less interest than had been his wont; and as for Hirimba, why—she would love him *as the God of her father** and when angry would not hesitate to offer *oblations of dirt* to his father.†

So that Rambhadra's was at this time in an unenviable situation. He did not know what to do, where to go, where to compose his aching heart. He had come to the mango tope in the evening to commune with himself, with his shattered affairs, with his sorrows and misfortunes. He looked wistfully at the gliding stream and thought upon 'to be or not to be that's the question.' 'No, that cannot be, for I am still young,' pondered he, 'and at my age man should rear up life and not put out its light. Besides, who knows that a better future is not reserved for me. Who knows that a bright sunshine is not postponed to my starless night?' He wished from the bottom of his heart, that his mother would soon die and relieve him at least of one anxiety. But again, thinking it to be a unfilial and unholy wish, he checked the rising sentiment. 'As for this scoundrel, Shyamdyal, I know not, what to do with him. Why not, finish him and

* An expression of great endearment.

† Indicent desecration of the manes of the departed.

leave things entirely to the chapter of accidents ? No there is considerable risk to be run thereby. The rigour of the law, the gallows are terrible deterrents.' As he walked up and down the tope, each time he plucked a flower from the thorny bush and compared it with the condition of his graceless wife. 'It is just like my wife showy and attractive so far as the outward goes, but of thorny origin and thorny all round. How foolish I have been to link my fate to a thorny woman, and how blessed I would have been in leading a single life !' He passed for a while with down-cast looks. Lifting his head, he thought he heard a rustling sound at the further end of the tope, behind a bush. The rustle was followed by an interchange of words of which his ear caught the following.

'What ! young woman, you are here ? playing the hide and seed ?' asked a gruff voice.

'Yes, I am here, what's that to you ?' answered a soft female voice.

'Know you not that a reward has been offered by the Police for your apprehension ?' repeated the same gruff voice.

'Let them take me to the Thaannah if they choose, but you mind your own business,' answered the female voice with great indignation.

'Go to perdition.'

This dialogue had an electrifying effect on Rambhadra—'Who can this female be ? and why is she here at night fall ? and how came she here ? Has she any business with me ? Is it love ? I never loved her. Oh yes, her smiles did captivate my heart at one time, but I have scattered to the winds what affections I had for her. Shall I see her ? no. Possibly she has come to implicate me in that culpable flight from the Thannah, years ago. No I must shun her like poison. Let me take to my heels by this way :' so saying Rambhadra ran from the tope by the opposite end, without meeting the female.

But scarcely had he proceeded a few paces, when the same gruff voice followed him in his flight, vociferating as loudly as it could.

‘Is this your filial duty to woo a cursed woman in a mango tope, when your mother is dying?’

‘Have you come from your father-in-law’s to love your old mistress, an old offender who has all along evaded the clutches of the law?’

‘I am not going to tell any body that you and that woman have been caught here in sweet companionship. But stop, young-man, don’t run, and I’ll communicate to you the sad news that your mother is a stiff corpse.’

Recognizing the voice of the vociferator, Rambhadra stopped to gather the intelligence and when he understood its purport, put spurs to his heels again to mourn the loss of his surviving parent.

Reader! you have been very anxious for Kokila. Here she is to relieve you of your anxiety, only five years older than when you saw her last.

‘Vice is a monster of so frightful mien,
As, to be dreaded, needs but to be seen ;
But, seen too oft, familiar with her face,
We first endure, then pity, then embrace.’

Pope.

CHAPTER XIX.

It was verging upon eight o’clock when Rambhadra reached home. On crossing its threshold, he was met by some of his kinsmen whose presence there was caused by the rather sudden death of his mother. Far from letting the house of death remain quiet, out of reverence to the deceased, they were making such an unearthly noise as to stun your ear. Some had brought one or two bamboos, others were hurrying for one or two torn mats. Some string had been procured. So that when Rambhadra dropped in, he saw his kinsmen were addressing themselves to the removal of his mother’s corpse to the place of cremation. Some of them taxed him for not having been dutiful to a dying parent, others paraded their zeal and

earnestness in helping the dying to take the name of the Creator in her last moments. Rambhadra thanked them for doing all that he should have done, pleading indisposition, which had led him to leave the house at such a crisis.

Having composed his multifarious thoughts as fast as he could, he schooled himself to prove equal to the occasion. So taking off his shoes, he gently proceeded to the spot where his mother lay a stiff corpse to eye that face pale and frigid with death. He felt her palm and the soles of her feet, and they were marble cold. He opened her eyelids and found the eyeballs still. All this time, tears were trickling down his cheeks. And as the thought that it was all over with her gradually dawned upon his mind, he fell flat on the ground, and cried like a child, till he could cry no more. His cries forced many a matron to leave her house to console him.

Regaining some composure, Rambhadra saw his kinsmen bringing down his mother's corpse into the court-yard. There it was wrapped round with a torn mat and then bound fast by means of a cord to a bamboo with the chaunting of the name of Hari,* it was raised on the shoulders of his kinsmen, preparatory to its being carried to the place of cremation. All the way, the procession made great noise, chaunting the name of Hari. Elderly women understanding what the noise meant coolly spat on the body of their children as a safeguard against similar mishap, and forbade them to go out of the house, while they themselves peeped from behind their windows or door posts.

The place of cremation was one of horror. Remote from the haunts of men, its isolation was sufficient to raise in your breast the wildest of fears. And then the associations connected with it. A dark tank with plenty of rank vegetation in its bed and on the sides with a flight of broken steps—trees bare of foliage on account of the constant perching of the raven and the vulture, invited by dead bodies, earthen pitchers lying topsy turvy all round, bamboo-shafts charred at one extremity, heaps of charcoal, bones and skulls scattered in endless profusion, and a brood of

* Krishna a god of the Hindu pantheon.

dogs perpetually howling for human flesh, complete the picture of this dismal place. Here you see a huge pyre slowly burning away the dead body it surrounds. There you witness a smouldering pyre rekindled by bamboo shafts. In one spot you see a disconsolate mother lamenting over the corpse of her beloved son, elsewhere the heart-rending sight of a young woman applying the match to the face of a beloved husband meets your eye. Here a skeleton-like priest is officiating to help the dead in ferrying over the Lethe ; there you are accosted by the spectacle of pitchers of water being poured over the hot ashes of the departed. The very place puts fear into every brain. You feel as if life was the idlest of vanities and humanity but the most evanescent of dreams.

But to resume our narrative. Rambhadra had the corpse of his mother brought to this spot. He did not himself carry it on his shoulders, because the rural matrons had advised him not to do it, his wife being in the family way and it was unpropitious to touch a corpse under that circumstance. The corpse was taken down the flight of steps and placed so that the legs remained submerged in water. The priest officiating in that gloomy abode of Death haggled for his fee, and this being settled, certain texts were repeated and the dead body was laid on a newly made pyre. Some cakes were made with rice, clarified butter and plantains, and shoved into its mouth, and with the recitation of a few more texts, the pyre was kindled by a distant cousin of Rambhadra's..

In about four hours poor Anjana's 'mortal coil' was reduced to ashes, whatever remained unconsumed was thrown into the tank, and many pitcherfuls of water were thrown on the ashes. The pitcher was then put on the site of the cremation, and those who had been instrumental in burning the corpse turned their backs at the pitcher and pelted it with stones without looking at it.

This being over, the party bathed in the tank. Rambhadra put on his mourning, consisting of a piece of cloth wrapped round his waist and a scarf made of another piece, with an iron key suspended like the scarf of aristocracy.

When the party re-entered the village, it was two o'clock in the morning. Rambhadra got into his house, but it appeared to him to be a wilderness. What with the darkness of the night, the moaning of the sleepless winds, the cry of the jackal, the croaking of the frogs, the more he thought upon the scenery of the place of cremation, the more a morbid fear of the unearthly and unknown seized him. It was a sort of stupor which fixed him to his seat paralyzing the energy of his limbs. He thought he heard the moans of his dying mother in the next room, begging him to nurse her more diligently. At one time he thought he heard she was reviling him for being a graceless son all his life, at the next moment expressions of love and affection came out of her lips full of encouragement and hope.

Sorrow and fatigue, fear and stupor have their effect only for a time. Rambhadra fell into a profound sleep which lasted till the break of day. When he opened his eyes, whom should he see, but young Kokila bending over him with a fan in her hand.

'Sleep, that knits up the ravelled steam of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast,—'

THE MONTH.

As we anticipated, the new ministry is resolved on evacuating Afghanistan. It will, however, take sometime before the evacuation becomes an accomplished fact. There are fifty things to attend to. It will not do to retire from the country in its present state of anarchy and confusion. Things must be put in order. It appears from interpellations in Parliament that Cabul will be sooner evacuated than Candahar. But we don't suppose that Candahar will be annexed. The sooner this disgraceful business is at an end the better it is for the good both

of the Afghans and of the people of India, as the latter have to pay the piper. How much better would it have been if British troops had never been marched into Afghanistan. It would have saved the lives of some thousands of people; and we would not have been out of pocket to the tune of some seven crores of Rupees. But then Lord Beaconsfield's master-strokes of policy would not have been displayed. Now that the Jew is not at the helm, one begins to breathe freely.

The minds of some people seem to be greatly exercised about a telegram Reuter sent sometime ago to the effect that "the Marquis of Ripon in reply to a deputation of the Indian Council at Downing Street, said that as regards the question of education, he should follow the lines of the Court of Directors' Despatch of 1854." Who and what are this 'Indian Council'? It cannot be the India Council of Her Majesty's Secretary of State for India, for they would never think of sending up a deputation to the Viceroy elect. A correspondent of the morning papers throws light on this mysteriously-worded telegram. It seems that some good folks in London who take interest in education in India have formed themselves into an association, and styled themselves "General Council of education in India." It was this body that sent a deputation to the Marquis of Ripon shortly before his Lordship left England. Let no one indulge the fancy that there is to be any change in the educational policy of Government. The present system is based on the Education Despatch of 1854, and will be no doubt maintained by the new Viceroy. Those who are of the opinion that Government should retire from higher education, and should concentrate its energies upon the education of the masses, are labouring under a mental hallucination. The time has not yet come for the adoption of such a policy. The Despatch only contemplates the arrival of such a time in some future time. The present is certainly not that time.

It should seem that the British Indian Association has been forestalled by the Marquis of Hartington in their wish to see a Royal Commission appointed to overhaul Indian affairs since the abolition of the East India Company, for we learn that the Secretary of State for India intends in the next session of Parliament to move for "a Committee of Enquiry into the provisions and operations of the Act of 1858 for the better government of India." This is as it should be, though in our opinion a Royal Commission sent out to this country would be infinitely better than a Committee of the House of Commons; and chiefly for this reason, that it would be impracticable for able and experienced native gentlemen to go to England to give evidence. If India on account of religious and social prejudice cannot go to England, it would be generous for England to come to India. If the mountain would not come to Mahammad, Mahammad must go to the mountain. It would be perhaps as well if the British Indian Association made an early representation to that effect to Her Majesty's Secretary of State for India.

The Marquis of Ripon set foot on Indian ground on the 31st of May at six o'clock in the evening. His Excellency was received by the Governor of Bombay and all the notabilities of the western capital. On the following day, that is the 1st of June, the Municipality of Bombay presented to him an address to which His Excellency made the following reply:—

"I assure you I am deeply sensible of the great responsibility which lies upon me in respect to the great office which Her Majesty has been pleased to entrust to me. We are told it does not become him who putteth on his armour to boast himself as a man who takes it off, therefore I am not at all inclined on this occasion to make to you, and through you to the community of India, any large promises, or lay before you any extensive programme. I should prefer that your judgment should be pronounced, as I am sure it will be intelligently and fairly, on my conduct when you have been able to judge of me by my acts. It will be my constant endeavour to devote earnestly and assiduously any powers I may possess faithfully to discharge my duty to my Sovereign and to the people of India. You have alluded to that grievous affliction of famine, which, during many

recent years, has, from time to time, been productive of so great suffering and misery to a large portion of the population of this great empire. I trust it may please God in His providence to grant us now a cycle of more prosperous years ; but I hope also that the lessons of the past, hard though they may have been, will not be lost on the Government of India, and that we shall profit by the experience which we have gained during those years of suffering, both in preparing such measures as may be calculated to guard against the recurrence of the evil, and also meet in a most effectual manner that great misfortune, if ever we are called on to do so. You have spoken of the war which has been raging without intermission for the last two years on our North-Western Frontier. No one can think of that contest without feeling his heart beat quicker with an honorable and just pride at the recollection of gallant deeds which in this war, as on so many previous occasions, have been performed for our Queen Empress and for our country by Her Majesty's troops, European and Native alike ; and we are proud to recollect that in this late time both those services have shown themselves able to maintain the great and glorious reputation which soldiers of England have won for her in every quarter of the globe. It will be my most earnest endeavour to bring that war, so far as lies in my province, to an early and honorable conclusion, in the hope that with returning peace the Government of India may again be able to devote its attention to those works of internal improvement to which you have so wisely alluded. I can assure you that if it should be my lot, during my tenure of office, to contribute in any degree to the development of the resources of this great country, agricultural or industrial, and to promote to any extent the happiness and welfare of the people of India, of all races and creeds and classes, especially the prosperity of the great masses of the people, I shall esteem it the highest honor of my political life."

The mail brings us details of the deputation of the General Council of Education which waited upon the Marquis of Ripon before his lordship left England. The deputation, which was introduced by Lord Halifax, the author of the Education Despatch of 1854, presented a Memorial signed by 25 chairmen or secretaries of 14 religious societies, the purport of which was that Government should gradually withdraw itself from the higher education of the people except by giving encouragement through the system of grants-in-aid, and that it should pay greater attention than it has hitherto done to the promotion of the elementary

education of the masses. Lord Ripon, after making some preliminary enquiries and after expressing great satisfaction at meeting the deputation, made the following judicious remarks :—

“ But we must bear in mind the peculiar circumstances of our rule in India. It is, if I may use the expression, one of the fundamental principles of the constitution of India, that the British Government will in no way, direct or indirect, interfere with the religion of the Native races, or do any thing calculated to arouse the slightest suspicion of such interference in their minds. To this our faith is pledged, and by this pledge honor and wisdom alike require us to abide. There is scarcely any question with respect to which it is of more importance to keep this principle steadily in view than that of education, and I rejoice, therefore, to observe that you recognize this fact in the memorial which you have presented to me. I am also of opinion that it is the duty of the Government of India to observe entire impartiality in dealing with this subject between the various Christian bodies which exist in India, and by these two rules my conduct as Governor-General will be guided. I am very glad to find myself in entire concurrence with you in the approval which you have expressed of the great Despatch of 1854 on education in India, with which the name of Lord Halifax will ever be connected. That Despatch lays down clearly and forcibly the broad lines of the true educational policy for India, and upon those lines it will be my desire to work. It would be improper for me, and you will not, I am sure, expect me, to express now any opinions upon matters of detail. It will be my duty, when I get out to India to examine all such matters carefully in the light of the information which will then be at my disposal; but I do not think that I shall be guilty of any indiscretion, if I tell you even now how much I sympathize with your desire to promote the extension of elementary education among the poorer classes. That has been an especial object of interest to me for many years in England; it will not be less so in India. In conclusion, I have only to thank you every sincerely, gentlemen, for having thus made known your views to me. It is a great advantage to me to have this opportunity of learning the opinions of those who have labored so long and so zealously in this noble field of work, and I am very grateful to you for having afforded it to me.”

Some time ago a Mission was established at Delhi called the Cambridge Mission to Delhi, and now a similar Mission has been inaugurated for Calcutta called the Oxford Mission to Calcutta. It does not appear from the proceedings of the meeting held in the Sheldonian Theatre at Oxford what the precise nature of this

new Mission is; but it should seem that its chief object is to produce a Christian influence among the educated natives of Bengal. Government gives a purely secular education; it destroys old beliefs, but supplies no new ones. The Oxford Mission proposes to supply a new and the only true faith. This is no new object; for it was the very object which Dr. Duff had in view when, exactly half a century ago, he established the General Assembly's Institution; and it is the very object which the missionaries of the Free Church of Scotland and of the Established Church of Scotland are so nobly and so successfully carrying out in our day. Only Dr. Duff had an immensely more arduous task before him. He had not only to construct; he had first to destroy; for the Government had not in those days appeared in the field with its educational battering-rams and siege-trains. But though the object is not new, we give the Mission the right hand of fellowship, and pray that it may be as successful as the Scotch Missions.

Though we are ourselves personally not only Protestants but Presbyterians—and Geneva is at a greater distance (not geographically) from Rome than Oxford—we confess we have not the remotest sympathy with the unenlightened intolerance and ignorant bigotry displayed by the British Reformation Society in their petition to both Houses of Parliament, in which they protest against the appointment of Lord Ripon to the Viceroyalty of India, and urge its cancelment “without delay.” Much as we admire the heroic and God-fearing Puritans of old—and they were amongst the noblest of the human race,—we can hardly advocate the introduction into modern society of some of their institutions and practices. We can now-a-days hardly insist on every member of Parliament being “a godly person,” and on his taking the Communion. We understand the principles of toleration much better than those noble Puritans did; and to imitate them in their intolerance is, in our opinion, to do discredit to their memory, and not to honour them. The great crime of Lord Ripon is, that he is a man of religious earnestness; for

none but an earnest man would at such great sacrifice, forsake the religion of his fathers. The British Reformation Society would not, we presume, have stirred at all, if instead of a seriously religious man, a free-thinker and libertine had been entrusted with the vice-regal sceptre of India.

We always had a very high opinion of Col. Gordon, generally called Gordon Pasha. His enterprising character, his indomitable will, his sincere and fervent piety, have often excited our admiration. It is therefore with regret that we advert to his proceedings in connection with the Private Secretaryship to the Viceroy. In England he consented to become Private Secretary to Lord Ripon, came out with his lordship, landed at Bombay, and then—resigned. Nor did the letter which he sent to the newspapers mend the matter; indeed in our opinion, the letter made the matter a great deal worse. The leader of the Ever Victorious Army has in this business inflicted on himself a severe defeat. *In the first place*, why did he ever accept the post knowing as he did that Lord Ripon was a Roman Catholic? We believe Colonel Gordon is of the Baptist persuasion, and Baptists have heart-hatred of Romanism. It is strange he should have accepted the Private Secretaryship. But *in the second place*, having accepted the post, why did he throw it up? This shows a vacillation of purpose and inconstancy of will scarcely in keeping with the leader of the Ever Victorious Army. But it may be said that his conscience pricked him, that he repented of his rash and inconsiderate act. Well, but does not Col. Gordon, *in the third place*, assert that the Lord is with the Marquis of Ripon in the administration of this empire? If the Lord be with the noble Marquis, why could not the gallant Colonel be with him? Is the Colonel's conscience more scrupulous than that of the Almighty—supposing the Almighty to have, like human beings, a conscience? Or does the Colonel keep more select company than the Almighty? *In the fourth place*, if Col. Gordon could not conscientiously remain in his post, he might have privately tendered his resignation to the Viceroy,

and gone away. Why write to the newspapers? He evidently thought that the eyes of all India were upon him, and that therefore his resignation required an explanation. And yet, *in the fifth place*, he gives no explanation. He gives no reasons for his resignation. He merely says he made a mistake in accepting the post. *In the sixth and last place*, the letter is in very bad taste. The Colonel actually condescends to free the Viceroy from all blame—as though the Viceroy stood in need of such a certificate. As if the Colonel had said—“Ye people of India! I am resigning my post, but don’t think the Viceroy is to blame in this matter. Oh, dear no. He is a good man, a noble ruler. Don’t think unworthily of him because I have resigned.” Having thus patted the noble Marquis on the shoulder, the gallant Colonel disappears from the shores of India. But though we have spoken severely of Col. Gordon’s *fiasco*, we regret his resignation. As an upright and conscientious man, he might have done a great deal of good. And though one should not do evil that good may come, Col. Gordon might have said in his heart with Naaman, the captain of the host of the king of Syria—“In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing”:—though we are confident His Excellency the Viceroy and Governor-General would not have extorted from Col. Gordon in the Catholic Cathedral the same obeisance which Benhadad demanded from his general Naaman in the house of Rimmon.

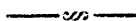
The Marquis of Ripon reached Simla on the 8th June, and assumed the reins of Government. We hope and trust that his Lordship’s administration will tend to promote the welfare of the people of India.

THE
BENGAL MAGAZINE.

EDITED BY
THE REV. LAL BEHARI DAY.

VOL. VIII.

From August 1879 to July 1880.



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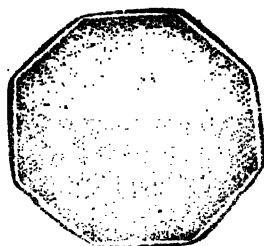
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CONTENTS.

	<i>Page.</i>
Bengal Peasant, The	247, 301, 455.
"Cherry Stones"	26.
Cigars and Methodists. By Anti-Humbug	10.
Confessions of Prisoners and the Bengal Police	109.
Employment of Educated Natives. By the Hon'ble Peary Mohun Mokerjea	1.
English Works on Hindu Law	182, 294, 412.
Gladstone and Duff	24.
Haji Mahammad Mohsin, Life of. }	
By Mahandra Chundra Mitra, M A., B. L. }	362.
Hindu Family, The	14, 43, 83, 144, 174, 203.
Hindu Music, History of. By Panbhkari Banerjea, B. A., B. L.	423, 443.
History of Religious Thought in India. By Do Do	28.
Influence of University Education on Native Society. }	
By Ram Gopal Ghosh, B. A. }	75.
Isms in a Nutshell, The. By A Hindustani	69.
Lessons from the life of Sivaji. By Hara Chandra Ghosh	283.
Month, The,	194, 237, 273, 318, 437, 470.
Notices of Books	187, 245, 280, 322.
Original Righteousness <i>vers.</i> Moral Agency	311.
Public Health. By Kailas Chandra Mukerjea, M. B.	220, 255.
Rambhadra ; Or the Mofussil Hakim	
	37, 60, 93, 159, 165, 210, 263, 288, 395, 403, 463.
Recent Admissions of Scientific Men, &c. By the Rev. W. Milne, M. A.	323.
Sources of Hindu Law	19, 54, 125.
Three New Stories, The. By Jim	261.
Who were the Asuras of the Rig Veda ? }	
By the Rev. K. M. Banerjea, D. L. }	340.



THE
BENGAL MAGAZINE.

No. XCVII.

AUGUST 1880.

OURSELVES.

IN commencing the ninth year of our editorial labours, we desire to express our gratitude to that Almighty Father who is the Health of our countenance and the Length of our days, for having given us strength and energy during the last eight years to conduct, however unworthily, this Magazine, for the instruction and entertainment of our countrymen. On a review of the labours of the last eight years we are struck with a sense of our shortcomings. In the original Prospectus which we issued towards the middle of the year 1872, we said that the Magazine, "besides containing articles on light literature," was to "take up all important questions connected with Indian politics and society." Articles on light literature and on Indian society this Magazine always had, and will continue to have. But we must confess that for the last few years we scarcely took up any important question of Indian politics. And yet there was a reason for this. The *Bengal Magazine* was started when Lord Northbrook ascended the viceregal throne. During the whole of his lordship's administration we discussed in these pages, from time to time, many of the political questions of the day; and we state a simple fact when we say that some of those political articles attracted the notice of the head of the Government of India. When Lord Northbrook resigned his high office and left the country, we left off writing on politics.

"Now there arose up a new king over Egypt, which knew not Joseph." Then followed a reign of terror under the auspices of the Beaconsfield ministry. Circulars were sent to Government officers commanding them not to edit newspapers without especial permission. Restrictions were laid upon the press. The vernacular press was gagged. Under such circumstances, we, as Government servants, could not write on political subjects without feeling an unpleasant sensation as if a halter were round our neck. We therefore eschewed politics. With the accession, however, of a Liberal Ministry, and the advent to India of a Liberal Viceroy, a change has come over the spirit of our dream; and we purpose henceforward to take up, occasionally, important political questions, especially such as are connected with the welfare of the millions of India.

✓We intend also to add another feature to the Magazine. ✓ We have said that we shall from time to time take up in these pages such political questions as are connected with the welfare of the people of India. But the true and permanent welfare of a nation is not so much dependant on politics as on other things. ✓ We have faith in political advancement, in economical reforms, in social progress, in moral improvement; but we have greater faith in the efficacy of Religion. ✓ It is Righteousness alone that truly exalteth a nation. ✓ This is the deliberate statement of the wisest king that ever ruled a kingdom; and this is also our solemn conviction. We don't disbelieve in politics, or economics, or sociology, or ethics. We believe they are all good in their way. As long as we are members of the body politic, as long as we have to manage affairs either public, or municipal, or domestic, as long as we are connected by social and moral ties with our fellowmen, so long must we take interest in political, economical, social and moral questions. But Religion exercises an influence superior to and deeper than these. ✓ It is that which puts the crown on all improvement, on all progress. Although, therefore, we regard with favour and cordially welcome any reforms in the political, economical, social and moral state of our country

we cannot shut our eyes to the fact that India cannot be raised from her present fallen condition without the benign influence of Religion. We shall therefore watch with lively interest, in these pages, the progress of True Religion in this country—and by True Religion, we, of course mean Christianity—advocate the cause of Missions, and discuss from time to time all important questions connected with the spread of Christianity in this land, and with its infant Church, the members of which, in spite of what others may think, must be acknowledged on all hands to be the most enlightened and most advanced section of the native community of India. Nor let our readers think that this Magazine will be converted into a religious Magazine. It will not be a religious Magazine in the usual sense of that phrase. It will be as literary as ever, as political as ever, as sociological as ever, as ethical as ever. It will retain all its old features—a new feature will only be added to it.

THE BENGAL PEASANT.

CHAPTER III.

The Satwan or Capable.

THE second great class of the peasantry of Bengal is styled the *Satwan*. They are called the '*Sat-Grihasta*' class in Nuddea and Jessore. As we have remarked elsewhere, the word '*Satwan*' literally implies, capability to pay rent; and this incident was originally viewed as the index to a cultivator's good *status*. But in common parlance, a *Satwan* peasant is one who is free and easy, so far as his life and profession are concerned. The difference between him and the superior tenant is strictly speaking one of degree and not of kind. In fact the superior peasant is a *Satwan* of a higher order. The *Satwan*'s property consists of a few cottahs of homestead land on which his house stands, an adjoining tank and orchard, a holding comprizing 20 to 100 biggahs of rent-paying land, on which

a yearly rental varying from Rs. 20 to Rs. 100 is charged. He may occasionally own small fragments of rent-free land. He may in many instances have some surplus grain stored up in his barn—sufficient for a years' consumption. His cowshed contains a dozen of bullocks or buffaloes and one or two milch cows. He has the necessary implements of husbandry—and some seed-grains. His cupboard contains a few brazen plates which he feels indispensable. His wardrobe has a few pieces of cloth of coarse texture in addition to those worn by himself and by his family.

Be his property what it may, there is no denial that its *corpus* consists of rent-paying land. In some instances he has hereditary rights in them, and when such is the case, he has power to alienate it by sale, gift, or will, just as he lists. In many instances, though the lands descended to him in the ordinary course of succession and inheritance, he is incapable of alienating them without the consent of his landlord, unless there was a custom which dispensed with the consent altogether; while in other instances he is no more than a tenant from year to year, or for a term of years, liable to be ejected at the will of the landlord or on the expiration of the term, as the case may be. The first class of rights are called '*maurusi*' literally 'ancestral'; the second, are called 'occupancy rights', and the last are '*ticca*' or '*miadi*' rights. Occupancy rights were recognized for the first time by Act X of 1859, and though their origin is a matter of much dispute, still there can be no harm in now calling them statutory rights. The *maurusi* and *ticca* rights are the offsprings of contract or custom or both. Then the tenant is either a *khoddkust* or *pai-kust* tenant, according as he was a resident cultivator or not. And if his holding existed from before the Decennial Settlement, he is denominated *istemrari* tenant.

Unlike the superior peasant the Satwan, as a rule, is an unceasing labourer. Not only does he till the land with his own hands but irrigates it with water carried from a considerable distance, and when the crop becomes ripe, cuts, and

stores it himself. In these he is assisted by the male members of his family and sometimes by the females. According to his means, he engages the services of hired labourers, whom he looks upon more as friends and co-adjutors than dependants. Irrespective of the cultivation of the land, and its necessary adjuncts, he is the builder of his own house, the digger of his own pond, and the thatcher of his own cottage. His children wait upon him in the field with his meals and graze his cattle.

The women execute all indoor work, including the threshing of the corn and the extraction of the grain. Sometimes they go to the field to pluck fruits which have become mellow, or take out from the earth such of the succulent roots as he might have grown. With regard to the execution of all household work including cooking, cleaning of the plate, the sweeping of the house, the bleaching of clothes, the Satwan's females position is no better than that of the superior peasant's females. Sometimes they also carry grain or vegetables to the nearest fair for sale or for barter with other necessities of life.

However multifarious the domestic duties of the peasant females, they do not admit of any comparison with the hardness of the work done by their husbands or male relations. Correctly to conceive of that hardness, you are to conceive of land being ploughed up at least three times with the aid of the rude implements, and harrowed twice where the soil is alluvial the task is not so difficult; but it is quite different where it is rocky or hard clay. The irrigation of the soil is sometimes an awful task. To effect it, water is sometimes brought from a distance of two or three miles by means of artificial conduits, and raised from its level by an indigenous contrivance. A small bamboo-mat made into a semi-conical shape is worked by means of two strings fastened at each extremity of the base of the cone and pulled by two men. Each pull raises a bucketful of water, and the water thus raised is collected in a small reservoir, which opens into a long conduit. Sometimes irrigation is indispensably neces-

sary for the ploughing of the land, as the natural hardness of the soil precludes all dry-cultivation, if I may use the expression. Of course, this is not the case in all districts of Bengal. The Eastern districts have greater humidity in the soil which makes cultivation a comparatively less difficult job.

The manuring of the soil is imperfectly understood by our peasantry. The manure employed consists of oil-cakes, decomposed vegetable matter, ashes, cowdung, or clayey substance removed from the bed of some stinking pond. No sort of animal or bone manure is used.

The entire arable land at the disposal of the peasantry is divided into three principal classes. First, the superior land on which crops are grown by rotation. They are called the "*doh*," or double-crop land. Secondly, the *sunā* land on which the *aus* or early paddy crop and sundry winter crops are grown. Thirdly, the *sali* land, which yields the *amon* or late paddy crop. The agriculturists consider it hopeless to cultivate *Jali* lands for purposes of raising more crops than one. In East Bengal, lands are either *Jali* or humid, or *Danga* or highland.

The domestic habits of the *Satwans* are frugal. They have, in seasons of plenty, two meals a day. The food consists of coarse rice and vegetables. To this, fish—where easily procurable, is sometimes added. Other animal food is a luxury, which the peasant never dreams of taking. Where fish is very cheap as in East Bengal, it is a staple food. Fish oil is stored up as a sort of grease, for the preparation of curries and for purposes of lamp-oil. The articles served up for the *Satwan's* luncheon are fried rice, molasses, and fruits or succulent roots. In times of scarcity, the *Satwan* sometimes has no more than one meal a day; and water—plants, leaves of trees, and other vegetables which can be had for the gathering, are served unto supply table deficiencies.

As it is, the *Satwan* is neither so free and easy in his circumstances as the superior peasant is, nor so straitened as his inferior, the *Natwan*. He has enough to eat and drink and

unless there be a scarcity or a bad season ; his life is one of contentment and domestic ease.

In some districts the improvement which the Satwans have made in their condition is remarkable. There is more surplus food in their barns than in former times ; while in their house there are more articles of luxury than their forefathers ever possessed. This change for the better is due to the rise of prices, which they have taken advantage of to the fullest extent.

But although the condition of these peasants appear to be getting more and more hopeful, they are subject to all the miseries which a bad season may bring in its train. In Bengal, scarcity has become almost chronic in some district or other, and if the peasantry of one portion thrive, it is only at the expense of those of another. When a bad season sets in, the satwan peasant is compelled to raise money either by the sale of surplus food in stock or by a loan. Then he must to pay his landlord's rent, and where his stock of food is exhausted, for the maintenance of his family and children ; where the last urgency stares him in the face ; the loan is a grain loan.

In this country the lender is styled the *mahajan*, and the borrower is his *Khatuk* or *Asami*. Several indigenous methods by which a loan is secured are in vogue. Hitherto it was secured by word of mouth, and the obligation to repay was considered a sacred one by the debtor. The debtor thought that who ever assisted him in his hour of need was a ministering angel sent unto him, and it was a great sin to evade or refuse payment. The consequence was, that he looked upon his mahajan as his *ma bap* (mother and father). This procedure must have prevailed for a very very long time without any necessity being ever felt for its repeal ; gradually it underwent slight alteration, and though the contract to repay was restricted to word of mouth, the mahajan made a note of its substance in his memo-book. This still obtains in some districts in its primitive form, though in others the

system has developed itself into one of keeping books in the regular and ordinary course of business.

The indigenous system of securing loans by mere word of mouth or by a note made in the lender's memorandum book is being fast superseded by contracts in writing, which the borrower executes. These are called *tamassuks* or bonds, which clearly set forth the amount received by way of consideration, the date when it is to be repaid, and the rate of interest to be paid. The repayment of the loan is ordinarily made with the harvesting of crops, sometimes the bonds contain a simple mortgage of the debtor's landed property. Considering the ignorance of the borrower, his inability to write, the execution of these instruments is complete when he affixes a mark in them, or when this is impossible his touching the pen is construed as tantamount to actual execution. Registration is resorted to when the amount of the loan is somewhat higher than ordinary. When the borrower is unable to repay and desires to come to terms with his creditor—a further instrument of the nature of a *kistibandi* or instalment bond is executed. The lender totals the money due to him for principal and interest and deducting payments made and any portions he may be generously inclined to relinquish, gets the borrower to execute a new contract for the balance. In this manner, the borrower goes on for years and years, executing new contracts securing the repayments of accumulated debts—which originated with a petty loan. We have seen instances where a small debt of eight or ten Rupees gradually expanded itself into two or three hundred Rupees, and outlived two or three generations of the debtor.

With regard to the repayment of loans, the practice in some districts entails much hardship upon the debtor. The principle of the existence of a loan on all his property being traditional, a sort of distraint without the knowledge or aid of any court of justice is made of his crops, and appropriation of the same towards the satisfaction of the debt with or without his consent is readily made. If the lender is a generous

man, he leaves a small margin for the support of the borrower and his family. For the borrower to get credit for any payments made either directly or indirectly as above, he has to pay to his lender's agent, a perquisite either in coin or grain.

And though he may be a good pay-master in this respect, he does not necessarily get a correct receipt or information of the correct balance. With mahajans generally, the practice is to give as small credit as they possibly can. The misappropriated crops are invariably under weighed or under measured and under valued. A portion goes to reward the officer who effects the measurement or weighing. In short it is one systematic spoliation which the borrower must put up with in the matter of the credit. Where cattle are appropriated the same sort of undervaluation is resorted to.

One may be at a loss to understand why the borrower quietly allows himself to be the sad victim of spoliation. The reasons which influence him to be so are—

Firstly, because it is inherent in his nature to look upon his creditor as his greatest benefactor.

Secondly, because he believes that to kindle the wrath of the mahajan would be to hasten his own ruin.

Our humble experience is, that the above reasons which influence the debtor's conduct are quite cogent, constituted as the bulk of our peasantry is, as no prudent money lender would advance them loans. The chance of realization is in many instances so remote, on account of the abject poverty in which the peasants sometimes are, that money lending and the pernicious system of realization in vogue must go hand in hand. For the borrowers to look upon their mahajans as their *ma bap* would be just the sort of feeling which the mahajans would foster and encourage, and thereby hoodwink the debtors from looking into their sinister motives.

Again, nothing is harder for the peasantry than to be compelled to pay off their debt in a lump. In many cases it is sheer inability that is at the bottom; in other cases a sense of reluctance. Only let them pay by instalments and

they would do any thing for you. We have seen hundreds of cases in which the debtor had a pretty good defence at law if he would only make it, but he preferred to allow judgment being pronounced upon confession, in the hope of getting the indulgence of paying off the judgment by instalments. For him, the payment of his entire debt in a lump, means sure ruin. It means the selling out of his land and house, cattle and implements, grain and all. It means starvation and destitution of shelter. Far better, infinitely better, the payment of fabulous sums, indefinitely postponed, than an immediate payment and its train of ghastly consequences.

When such is the disposition of the borrower, it is no wonder that a class should spring up into existence to be their befitting counterpart. With the mahajan, nothing is a source of greater chagrin and heart-burning than the final discharge of a debtor, the final dissolution of an obligation to pay. Final discharge and final dissolution imply so much loss of business and the escape of many birds from his hands. It is his nature to view the bundles of bonds and obligations as so many good investments, upon which his affluence and social position depend. He allows his bonds to remain unpaid and his decrees unexecuted, because they operate as the sword of Damocles over the heads of his debtors.

But the demoralizing results that flow from the contractual relation under review have yet to be detailed. To be a debtor not only implies a legal obligation on his part to pay. It is in many cases an absolute surrender of his natural rights as a man and a citizen. How many of them, alas! are the veritable serfs of their creditor. If the creditor's lands are to be ploughed, his garden to be fenced, his live stock to be grazed, or his family to be attended to, the debtor must do it without hoping any recompence for all his toil. Whatever the debtor may raise in the shape of corn or vegetables, fruit or flowers, the creditor has the prior right to appropriate it, without thinking of paying for it. The debtor must do a menial servant's work or keep guard over his mahajan's property or

person. He must be ready to fight his mahajan's battle as a sturdy yeoman, must qualify himself to perjure on his behalf, and even must share with him the comforts of a prison. The records of our courts are replete with illustrations of the brutal conduct of the mahajan towards his debtor, when the latter hesitated to fulfil the former's notion of indebtedness.

It is not our intention to identify each and every mahajan with a rapacious wolf, or every debtor with that of a lamb. There are mahajans whose kindness and forbearance towards their debtor verge upon ascetic self-denial. There are debtors whose independence and uprightness, self-respect and honour, would do credit to the human race. But these are exceptions which should not be confounded with the generality.

Looking at the constitution of the creditor and debtor classes the rapacity and unconscionableness of the former, the poverty and ignorance of the latter, and remembering the difficulties attendant upon the realization of debts, it is no wonder that the former should exact interest at exorbitant rates from the latter. In fact, the covetousness of the mahajan to levy, and the readiness of the debtor to pay, at such rates, have become proverbial. The rate varies with the ease or difficulty of realizing the debt, and in this respect, it follows a natural law. The lowest in existence is 12 per cent per annum where jewels or moveables are pledged. Where land is mortgaged, the rate varies from 18 to 24 per cent. In other cases from 18½ to 150 per cent. Where grain is lent, the interest is 50 per cent for each year the loan remains undischarged. But the rate which is normal with the peasantry to pay is two pice per Rupee per month, or 37½ per cent. The payment of interest has all along been considered as a condition precedent to the payment of the principal.

In India, the question of interest has at all times presented difficulties of too gigantic proportions to be adequately grappled. It is a shoal on which the skill of the administrator, the wisdom of the law-giver, the impartiality of the judge, and the sympathy of the philanthropist, have foundered. The sympathies.

of these eminent servants of the public have oscillated between the borrower and the lender, and sometimes they are enlisted on the side of the former and sometimes on the side of the latter. If we go back to old Hindu times, we find that the rates of interest actually demanded amounted to usury. Mr. Harrington in his *Analysis*, p. 182, considers that the Hindu legislators have expressly sanctioned the customary interest of the country. In Mahomedan times, notwithstanding the stringent precepts of Islamism to the contrary, the customary rates of interest were directly or indirectly tolerated. About the commencement of the English rule in India, the customary rates had become so exorbitant, that the Legislature of the day thought it expedient to repress it by a statutory enactment.

(*To be continued.*)

HISTORY OF THE HOOGLY COLLEGE

BY ONE OF ITS FORMER MASTERS.

THE history of the Hoogly College irresistibly suggests to a contemplative mind the truth of the observation with which Pope opens his *Rape of the Lock*, about the mutability of human calculations, and the mysterious ways in which the veriest trifle in mundane affairs is by an over-ruling Providence compelled to contribute to mighty revolutions in the physical, moral, and intellectual world. If, on the one hand, the ill-advised punctuation in a royal mandate jeopardized the life of an innocent subject, a slight solecism in the last will and testament of a private individual has, on the other, promoted the regeneration of thousands who, but for the accident, would have been constrained to satisfy the cravings of their hungry intellects, with the stunted curricula of indigenous Patshalas in the Mofussil.

Little logic and less rhetoric would be required satisfactorily to establish the position that Haji Mahomed Mohsin could not

have been particularly anxious to transmit his name to posterity as a friend to the diffusion of a literature, in which the Prophet, for whom he annually observed the *rojah*, and for whose sake, voluntarily tearing himself from the luxuries his princely fortune placed at his command, he performed the arduous *haj*, is invariably mentioned in terms by no means flattering to the prophet himself, or complimentary to his faithful followers. Could he by some sort of prescience anticipate the contingency of the protracted litigation which mainly contributed to the accumulation of the tempting surplus, provisions would certainly have been made for the absorption of the whole, by supplemental *Imans*, *Jygheers*, and stipends to be held in perpetuity, by paper-pupils, never guilty of trespass on the Madrassa premises oftener than the number of pay days in the year.

It is true that a moslem is not precisely the monster the world of unbelievers would take him for. There are noble traits in his character. He is open, generous, hospitable, and polite almost to a fault. But the exercise of his virtues is confined to the narrow limits of *hamzat*. He has no sympathy for mortals unsanctified by the rite of circumcision. Their conversion or extermination are the only two alternatives enjoined in his creed; and he is ready, at all times, to undertake either, unhampered by fastidious scruples as to the means to be employed for the accomplishment of so catholic an end. It is contamination to him to breathe the same air, and to share the same day-light, with *Kajirs* who obstinately shut their ears against the transcendental truths inculcated in the *Koran*, and voluntarily exclude themselves from the luxuries reserved in *Dehest* for the enjoyment of the faithful. A life of unbelief is the protraction of a contagious moral disease; and it is but an act of charity to mankind in general to put an end to such a wretched existence. All heretics, therefore, are precluded from social courtesies, as belonging to a class of beings far inferior to that of the true believer, who looks down upon them with feelings of unfathomable contempt, and con-

siders resources applied to their temporal welfare as worse appropriated than in founding Colleges for baboons, and lying in hospitals for ourang-outangs.

There is no necessity, even in this year of grace 1880, for indenting on the imagination to find instances of those whose dread of popular education is as intense as that of the holy water in certain quarters. Knowledge of social and political rights among the mass, is the greatest stumbling-block in the way of those whose schemes of success in life are based on unsound principles of Political Economy. They find in mental prostration a powerful auxiliary to fight the battles of Profit and Loss, and accordingly open their campaign with an indiscriminate massacre of neighbouring intellects, to secure impunity for their devout immolation of conscience at the shrine of Mammon. Like bulls and buffaloes they vindicate their birth rights by appeals to the strength of their muscles, and recognize no means of challenging a place in the recollection of future generations so legitimate as a skillful use of Colt's revolvers. To ascribe to a *Sheah* mendicant of the past century aspirations after immortality in a style ill appreciated to this day by multitudes amongst the civilized children of more favoured soils, would, independent of religious considerations, involve an assumption unwarranted by experience and repudiated by the established laws of probability.

The ill-disguised hesitation, characterising the official correspondence which prefaced the appropriation of funds, arising out of a bequest for the perpetuation of pious practice observed in a Mahomedan family, to English education, serves to confirm the general conviction, that a more sincere desire, on the part of the authorities, to carry out the intentions of the testator, without any interference of their own sympathies and antipathies in the matter, would have dictated the necessity of giving the subsequent operations at least a less secular air. In fact, the thin wedge policy recommended by the Revenue Board leaves no room for doubt that that august body was fully sensible of the delicacy of lending Government sanction to instruc-

tions in Hume and Gibbon, Paley and Pollock, in an institution entirely supported from the proceeds of the Sydpore Estate.

A four annah share of this Zemindary in Jessore was obtained, from Azim Hosein, Nizam of Moorsheadabad, who sold to the East India Company the villages of Gobindpore, Chutunaty and Calcutta, forming part of an imperial grant to Agah Mahomed Matahar of Ispahan, for eminent services rendered during the feuds that then distracted the empire. Matahar took up his residence at Hooghly where, accumulating great wealth by trade in different articles, especially in salt, he died leaving a widow and a daughter; and, as a matter of course, a host of relatives, within various degrees of consanguinity, both in *Iran* and *Turan*, each and every one ready to prove, by documentary evidence, his or her incontestable right to the whole property of the deceased. The belligerents beyond the Ganges confederated together, and deputed a duly authorized agent either to compound with the relatives in Bengal, or to plunge into the slough of litigation without further reference. The strong common sense of Matahar's nephew, Haji Foozoollah, who about this time arrived from Surat, disappointed the colony of vultures about the Court of the rich harvest promised by this complicated suit in chancery. He effected an amicable settlement between the rival roses, and rewarded himself by a matrimonial alliance with the widow, in preference to the daughter whose hand had been offered to him, for the obvious reason of retaining a stronger hold on the property just rescued from the grasp of the Amlahs. The issue of this union was Mahomed Mohsin, who, after the death of his parents, and that of his brother-in-law, Mirza Saleh, was invited by his *akaeffey* or half-sister, to renounce his ascetic life, and to take the management of her affairs in his own hands—an invitation which Mahomed Mohsin accepted with great reluctance, at the earnest solicitations of his fellow devotees, Rozah Aliy Khan and Shukan Aliy Khan, afterwards appointed Matwallees by the will.

A stranger to the charms of luxury and the witchery of power, Haji Mahomed Mohsin soon got tired of the vexations and

anxieties inseparable from the management of Zemindaries, and three years after the death of Merium Joken Khamun, his half sister, gave away the major portion of the property, reserving the revenues yielded by Kedarporo and a few more villages in the suburbs of Calcutta, for his own maintenance. The will after the usual preliminaries, makes the following provisions :—

“That the aforesaid *Mootwallees*, after paying the revenues of Government, shall divide the remaining produce of the Mahuls aforesaid into *nine shares*, of which *Three Shares* they shall disburse in the observance of the *Feteher* of *Huzrut*, *Syud-i-Kayanut* (lord of the creation) the last of the Prophets, and of the sinless *Imans* (on all of whom be the blessing and praise of God) and in the expenditures appertaining to the *Ushra* of *Mohauram ool haurum* (ten days of the said Mahurum) and all other blessed days of feasts and festivals ; and in the repairs of the Imambarah and Cemetery. *Two shares* the Mootwallees, in equal portion, shall appropriate to themselves for their own expenses,—and *Four shares* shall be distributed in the payment of the establishment, and of those whose names are inserted in the separate list signed and sealed by me.”

Six years after signing this will and testament Haji Mohamed Mohsin died, leaving the joint Mootwallees in the exercise of unlimited power over the property which was placed at their disposal ; and these did not fail to take advantage of the unreserved confidence reposed in them. Reid and Berkley had been brought up in the same school of philosophy, and yet they introduced new systems, as different from each other as those of Epicurus and Zeno, agreeing only to satirize modern educationists, who, by some Procrustean process would goad youths of various capabilities through the same cut-and-dry curriculum, without making the least allowance for the peculiar indiosyncracies of the human mind. The absurdity of this Holloway principle was admirably illustrated by the official lives of the Mootwallees who, though trained

with *Haji* in ascetic austerity, wanted the magnanimity which enabled him, through adversity or prosperity, to maintain a consistent disregard for wealth, power and luxury. Fully alive to the allurements of creature-comforts, his pseudo followers threw off the mask of moderation, as soon as their friend and patron ceased to breathe, and gave a full play to their native appetites, which, grown keener from restraint, became more and more insatiable with gratification ; till Shukan Ali Khan not content with sharing the spoils with his comparatively harmless colleague, forged a will, and thus paved the way for the ultimate transfer of the management to the hands of Government, after passing through the different stages of diplomatic interference.

The laws which govern the destinies of man are indeed inscrutable. They confound causes and effects, and set a Induction and Deluction equally at nought. Now we find young offender, after the very first step from the path of rectitude, overtaken by Nemesis and launched to eternity. Now a veteran reprobate suffered to run riot in iniquity, and, after completing an undisturbed career of life in open defiance of all laws, human and divine, to die a real patriarchal death, surrounded by dutiful children, faithful friends, and in short by everything that can reward a pious old age. Such was the fate of Shaker Ali Khan. He lived long enough not only to prepare the way for his son's succession, but so to alienate portions of the Trust property, as to render a restoration to its original integrity absolutely impossible. He died, but mismanagement did not die with him. His son Baker Ali Khan, a youth in whom were united the chicane of Oily Gammon, and the folly of Tittlebit Titmouse, succeeded, and improved the confusion introduced and fostered by his father. His heterodox festivities, and brutal conduct towards his maternal grandfather, Rozal Alli Khan, exasperated the public feeling, and drove the Mahomedan population of Hooghly to desperation. These kept the Bengal secretariat deluged with petitions for Government interference, and at last succeeded in

getting an Agent appointed to check the vagaries of the insane official.

There can be but one opinion as to the expediency of the measure that prevented extravagant waste of Trust Funds by a fearful combination of imbecile old age and confirmed insanity; nor are there any just grounds for entertaining doubts as to its legality. Act XIX of 1810 placed the matter above cavil. "Whereas," says the preamble to the Act in question, "considerable endowments have been granted in land by the preceding Governments of this country, and by individuals, for the support of Mosques, Hindu Temples, Colleges, and for other pious and beneficial purposes, and whereas there are grounds to suppose that the produce of such lands is, in many instances, appropriated, contrary to the intentions of the donor, to the personal use of individuals in immediate charge and possession of such endowments; and whereas it is an important duty of every Government to provide that all such endowments be applied according to the real intentant will of the grantor: the following rules have been enacted to be in force from the period of their promulgation throughout the provinces immediately dependent on the presidency of Fort William." The quibble about *ipso facto* laws avails nothing in a case like this, and even were it quite applicable the noble end this law had in view, would, under any circumstances, fully justify its enactment.

Death soon removed one of the Mootwallees from office, and lunacy the other. The duties of both devolved on the Government nominee who was, it may safely be presumed, nothing loath to accept the double responsibility on single pay, as the total absence of check, involved in the arrangement, afforded unprecedented facilities to abuse of power. The leaven of corruption was so kneaded into the *Iman* establishment, and the reward held out to dishonesty was so tempting, that Ali Akber Khan, soon after his confirmation to the office of Mootwallee, grew completely oblivious of the nature of his mission, and presented the world with a new and improved edition of

official delinquency. Nations, like individuals, are subject to particular weaknesses, on account of which they are easily deceived by the cunning device of those they have to deal with. Consummate generals, who with undaunted courage brave death in the field of battle, are thrown into fainting fits by stories of hob-goblins; and a people, who, in point of general intelligence, rank among the foremost of the civilized world, is duped by transparent claptraps of philanthropy. Justice is hoodwinked by hollow projects of social reform, and gross jobberies are secured by fictitious institutions of public utility. Ali threw open the *Madrasa* attached to the *Imambarah* to all classes of people, introduced the English and Bengalli languages, founded the hospital, and by sundry other manœuvres managed to lull the suspicion of the Board of Revenue, and to establish a reputation for piety and benevolence, that he might with the better grace bid defiance to their express injunctions which interfered with his scheme of self-aggrandizement. His lawless course was, however, soon arrested. He was suspended. He applied to the Sudder for restoration to office, and there failing appealed to the Privy Council. The Board in the meantime appointed an officiating Mootwallee, and made other arrangements calculated to secure a more efficient management of the estate, and thereby to pacify the outraged feelings of the Mahomedan population of Hooghly.

The district of Hooghly is on the west bank of the river of that name. It contains a population of about 1,500,000 of which $\frac{1}{4}$ are Mahomedans. The inhabitants of Chinsurah, which is unquestionably the principal town in the district, chiefly belonged to that class of religious conservatives who systematically eschew reform especially of foreign introduction, and fondly cling to the rubbish of manners and customs bequeathed by their fore-fathers, summarily excluding from the pale of their society every audacious renegado. With singular conformity to this unfortunate trait in their character is partly to be attributed the failure of the educational movements at the beginning of the present century. They looked upon books and stationery.

as useless superfluities. Long before the foundation of the Hindu College there were English Schools in and about Chinsurah, superintended, not like the mythical seminaries in Calcutta, by Aratoon Petras, and Maikee O'Brien and Sherborne, but by lay and clerical gentlemen of acknowledged merit and unquestionable zeal. And yet, while the alumni of the college in question were electrifying the elite of the metropolis with elaborate English essays on the Liberty of the Press, their contemporaries on the other bank of the Hooghly, were wasting their time in games of Primero which, next to eating and sleeping, were the only harmless items in the catalogue of their daily occupations. Of the 36 English and Bengali schools in the district, 14 were supported by Government, but the progress made by the youths attached to them was so indifferent, that in 1833 the grant of rupees 800 per mensem was withdrawn, at the recommendation of the General Committee of Public Instruction, leaving the education of the whole population chiefly in the hands of two East Indians of questionable pretensions to respectability, and still more questionable pretensions to literary attainments. These however taught or pretended to teach every thing from Thomas Dice to Watt on the Human Mind, and largely contributed, if not to the enlightenment of the rising generation, at least to public mirth with graceless eulogiums on their respective undertakings. The *Imambarah* School continued to stumble through an unobtrusive existence, unknown to and uncared for by any body except the happy instructive staff, in the enjoyment of sinecures, seldom interrupted by the few adults seduced to matriculation with large stipends.

Besides the frequent visits of the Maharajah of Burdwan, Chinsurah boasted of the permanent residence of most of the Seals and Mullicks, since settled in Calcutta, and especially of two high-caste opulent Hindu families, whose lawless pursuits fearfully stamped the character of the small fry, who, ever ambitious to mimic the fashionable foibles of their influential neighbours, vied, with one another in extravagant

gratifications of animal propensities that falsified the classifications of all Naturalists from the days of old Adam. Equally divided under the standards of *Kumak*, and *Khorah* Noloos, they dedicated the little time and money they could snatch from gaming tables and brothels, to preparations of *shangs* or annual exhibitions, in which, amidst startled spectators from various parts of Lower Bengal, the young and the old, the rich and the poor, the Brahmin and Sudra, of Chinsurah joined practically to illustrate a total suspension of the laws of economy and decency. The unremitted exertions of those best abused friends of the Natives, the Missionaries, to rouse the deluded population to a sense of duty, were of no avail. A chronic defect in the *modus operandi* of the system, combined with the popular association of conversion with every useful project undertaken by their philanthropists, served completely to mar the effect of their disinterested endeavours in the cause of humanity, and the manners and customs in a beautiful small town within 25 miles of the British capital in India, continued for years to present an ugly contrast with the rapid strides of reformation introduced by its own infant scholastic institutions.

The Hooghly Zemindary School was opened under the auspices of the late Mr. D. C. Smyth of the Civil Service. This was the first school in the district, which ingratiated itself into the confidence of the native community by professing to teach western literature unalloyed by dogmas calculated to clash against their long cherished beliefs and observances. The schoolmaster of yore had not, as now, simply to watch and help the gradual development of the young intellect, but to create a taste for knowledge in people sunk to the lowest depth of mental degradation and to stem the strong tide of unmitigated superstition.

A shoe question at Alla'abad and a caste question at Chota-Nagpore served to sound the peal of alarm and to sweep off the pupils from the school premises, leaving the astounded pedagogues to try their oratory on empty benches, and their ferula

on the pliant atmosphere with which they were surrounded. Caution to avoid the least interference with popular prejudices was therefore justly enjoined on the part of the teachers, whose conciliatory measures, however, failed to secure the good will of the predominant party in the village. Their costume, and free intercourse with the Hakims gave umbrage to the Amlah fraternity who, with reeds safely balanced behind their ears, in shoals kept haunting the purlieus of the school building, and exchanging hideous wink that threatened the very existence of the institution. The halo of civil service interest, and a firm determination not to be deterred from a conscientious discharge of duty, enabled the youthful sojourners in this land of the Philistines to survive the powers of the ministerial band as well as the grape shots from the inexhaustible magazines of Murray and Bonnycastle showered by the local Domine Sampson to test the mental calibre of the interlopers.

By this time the litigation had terminated in the defeat of the captious Mootwallce, and the savings of the *Imambarah* expenditure, together with interest, had accumulated to 861,100 rupees. The authorities were unanimous as to the necessity of giving a more liberal interpretation to the wording of the will to justify the appropriation of the fund to general educational purposes, but they were not so decided with regard to the expediency of the measure. They saw that they would stultify themselves, as self-constituted trustees, by countenancing any material deviation from the intention of the testator; but at the same time, they also saw that, as civilized and Christian men, they could not fritter away the money at their disposal in foolish festivities, or in the resuscitation of a language, which they believed to be as much out of date as were the fabulous migrations to the celestial luminaries behind Mount Sumeru. The conflict between duty and expediency was great, both in duration and intensity. The Revenue Board recommended a temporary concession to the prejudices of the Mahomedan population of Hooghly, by the establishment of a *Mad-rassa* in which in the first instance Mahomedan learning might

alone be taught, but which at no distant period as might be hoped would willingly receive the solid advantage of European science. The general Committee of Public Instruction scouted the idea of so disgraceful a compromise, and made no hesitation in observing that it was not necessary to limit the objects of the institution even at the outset to Mahomedan literature and science alone. These laid particular emphasis on Ali's political expansion of the *Imambarah* Institution, and those on the circumstances of the bequest. In October 1835, the Governor General in Council with more liberality than legal acumen decided, that the funds may be appropriated to the purpose of education by the formation of a Collegiate Institution for imparting instruction of all kinds in the higher departments, and it was a matter of congratulation to the whole civilized world, that such valuable resources were thus rescued from being wasted on frivolities, for purposes the effects of which will benefit unborn generations throughout the length and breadth of the country, and challenge their grateful recollection of the noble statesman, who had the moral courage to break through the trammels of traditional delicacy, and evolve the obscure *Imambarah* School into a magnificent institution, destined one day not only to dwarf rivalry and distance competition in the Mofussil, but almost to eclipse the world-wide renown of the far-famed Hindu College.

The College was opened on the 1st of August 1836.

The selection of a house for the Hooghly College has contributed its own chapter of romantic incidents. Perron's house, the most magnificent on the banks of the Hooghly, and the best suited for school purposes, had passed from the hands of its second owner, a native of checkered reputation, into those of another, from whom it was rented in the first instance. Owing to some misunderstanding with the young landlord, the College was removed to the officer's barracks close by, from which, an account of the unexpected arrival of recruits from England, the heroes of the birch were obliged to beat a hasty retreat to their old quarters. Again a misunderstanding arose.

and once more the Hooghly College was in those Barracks to be a second time ousted as unceremoniously as on the former occasion. This time, however, the houseless institution had to find shelter in a string of small, damp, dilapidated lower roomed houses, as arrangements for the purchase of Perron's house by Government, were not yet complete. In 1840 the house was purchased, and an additional sum was sanctioned for sundry additions, alterations and a thorough repair. These were completed some months after the date specified in the agreement, and in a style not exactly in keeping with the engineering reputation of the party engaged, who was therefore mulcted of a part of the amount at first stipulated. Hopes were now naturally entertained that the Hooghly College would now have a permanent local habitation, and would cease to scandalize good taste by undignified migrations to different parts of the town. In this hope, however, warranted by the then existing circumstances, the world was destined to be disappointed. Tempted by a rumoured abolition of the military depot at Chinsurah, the local authorities obtained permission, for removing the English Department to the Soldiers' Barracks, the second-floor apartments of which spacious building were divided amongst the Professors, excluding the low-caste Christian masters from the opportunity of saving house-rent with their official superiors,—a galling exclusion, which subsequently gave rise to an acrimonious correspondence, and extrajudicial investigation, that had, for the credit of all parties concerned, better be buried in oblivion now and for ever. Little did the triumphant officials dream, however, of the confusion which awaited them. While the Principal was lording over the royal mansion, purchased by Government, with funds bequeathed by Haji Mahomed Mohsin for pious purposes, and while his immediate subordinates were making themselves quite at home, in the most extensive line of Barracks in Lower Bengal, erected at public expense, lo and behold the Dak peon hands over a service letter from the Military Secretary's office, coolly informing that the

Barracks, in question, were "within 48 hours" to be vacated and restored to their former state at the private expense of the occupiers !

On the first day of August 1836 was opened the College of Mahomed Mohsin, since come to be known, for what reasons it does not clearly appear, as the Hooghly College. Of the five masters selected by the General Committee of Public Instruction, one was cruising somewhere near the yellow sea, another was on a visit to a near relative's Indigo plantations, and a third, a minor in deep mourning, was a mere cypher, as far as the ceremonies of the inauguration were concerned. The onerous duties, therefore, devolved on the Principal, and the third master, an experienced native teacher, of whose invaluable services on the occasion a more detailed mention here, delicacy will not permit. Attracted by the novelty of the thing, or by the prospect of free education of a superior order, or perhaps by the rumoured stipends to be obtained, candidates for admission poured in from all directions. Day by day the torrent flowed with redoubled force, and kept the extensive compound inundated with a motley crew of all ranks and ages, castes and creeds, yelling at the top of their lungs for early attention of the over worked clerks, who had to register the names, and realizing the confusion amongst those silly masons engaged in erecting a tower from the top of which they would fain defy the power of the Omnipotent. Still the torrent flowed on, swallowing in its course numberless petty schools, and swelling the number on the rolls beyond the reach of anticipations. The crippled instructive staff was partly recruited from the local corps, and received large reinforcements of teachers and Moulvies, Writing Masters and Drawing Masters, Pundits and Sircars, from the grand depot in Calcutta to meet the extraordinary emergency. Librarians and Clerks, Darwans and Duftrets, Frussas and Chowkidars, Chaprasis and Carpenters, Mallys and Bheesties, were soon engaged in numbers necessary to set the monster machinery agoing. The Principal, a medical gentleman, constituted himself health officer in one

department, and, to avoid the least show of disregard to the co-religionists of the Testator, a *Hawkim* was appointed for taking under his special care the valuable health of the propagators of the Arabic lore. As a further compliment to the faith of Haji Mahomed Mohsin it was deemed necessary to attach a *Muzzin* to the College, for duly reminding the Moulvees of the prayer hours, by loud chantings of *Allah ho Akber* at stated times. Large *Bungalows* were erected on either side of the Building, for the accomodation of the sixteen hundred pupils, and mats were made to supply the place of benches. Squatted on these, the village adults enjoyed the fun, whereas their less knowing class friends sincerely sympathised with bewilderment of the *Akhun* and *Karany* suddenly metamorphosed into developers of the mental resources of young Hooghly.

(To be continued.)

INDIAN CHRISTIAN BIOGRAPHY

BY THE EDITOR.

II.—*Pitambara Sinha.*

PITAMBARA SINHA, by caste a *Kayastha* (writer caste), was born about the year 1744 in the village of Jaguliya near Bhirui in the district of Nadiya. Like most boys of that caste, he attended the village *pathsala* and acquired a knowledge of the rudiments of reading, writing and arithmetic. He had the misfortune, however, of losing his mother when he was six years old, and his father when he was twelve. But these untoward circumstances did not prevent him from getting married at the early age of sixteen, as being deprived of both parents he found guardians in the persons of his father-in-law and mother-in-law. Through the influence of the former he obtained an assistant writership in the police, and by his talents

and energy soon rose to be a *daroga* or sub-inspector. It does not appear whether he resigned service of his own accord, or was dismissed on account of bribery and corruption,—and in those days scarcely any police officer was honest: not improbably the latter was the case, as we find him, shortly after, the owner of a house at Bhirui. It was probably owing to this circumstance also that he got disgusted with the world, assumed the garb of a religious mendicant, and became a follower of a *vairagi*, one of a class of mendicants who pretend to have subjugated their passions and to have become eminently holy. With this man he went about from village to village, from district to district, and so successfully learned his tricks, that after sometime he separated from his chief, and set himself up as a leading *vairagi*. He was now attended by a band of followers who revered him as a prophet and a saint, who did menial offices for him, and who prostrated themselves at his feet, looking upon him as an incarnation of the Deity himself.

How many years Pitaubara spent in making progress through the country as a saint we do not know; but the period must have been long, as he did not embrace Christianity till he was fifty-six years old. It was sufficiently long to rouse his conscience from sleep, and to convince him of the futility of his pretensions to the saintly character and the prophetic office which he had assumed. As he was a man of shrewd sense and clear judgment, he must have, at least towards the end of his prophetic career, laughed in his sleeve when his followers prostrated themselves before him, and when sick and diseased persons came to him beseeching him to cure them by the word of his power. But he did not merely laugh. He seriously felt that he laid claims to powers which he did not possess, that he pretended to give to others advice and instruction on religious subjects while his own mind was groping in the dark, that he was leading a life of hypocrisy and imposture, in short, that his life was a lie.

It was at this time about the year 1801, when his mind was thus longing to lay hold of something real and substantial in-

stead of the sham and delusion of so-called religious mendicancy, that in the course of his wanderings, he lighted with his followers on a village on the outskirts of those marshy forests near the mouth of the Hooghly which usually pass under the name of the Sunderbuns. It so happened in the province of God that, about that time, the Rev. Mr. Ward, one of the renowned missionary trio of Serampore, was going on a tour through the Sunderbuns. He preached in the village where Pitambara and his disciples were, and distributed tracts. One of the villagers who had got a tract showed it to Pitambara; but the saint and prophet as in duty bound, surrounded as he was by his followers, indignantly told the villager to "take it away"; for no religious or spiritual good, he said, could ever come from *Sahab loks*. This part became him as the leader of a religious fraternity; but in the deep solitude of night he thought over the little incident. As he had already got disgusted with the hypocritical life he was leading, as he longed for something to give peace and rest to his heavily laden mind, he thought he might without any loss of prestige read the tract which the villager had brought to him. It might, for aught he knew, contain something to give peace to his troubled conscience. Accordingly early next morning he went to the villager and got the tract. What tract it was and by whom it was written, we do not know; neither do we know whether it is still continued to be published by the Calcutta Tract Society: we are certain, however, that it contained a clear exposition of the Gospel and of the only method of salvation, otherwise Mr. Ward would not have distributed it to the people. That tract was the means of saving Pitambara's soul. He read it over and over again. He pondered on its solemn contents. He saw the worthlessness, vanity and hypocrisy of the life he was leading more vividly than ever. He apprehended the method of salvation propounded in the Gospels. He felt that the remedy suited the disease under which he was labouring. He looked upon Jesus as the only Redeemer of mankind. He now found peace and rest. He

therefore at once broke through that veil of hypocrisy which had long enshrouded his life, and declared to all about him that the way of salvation propounded in the tract was the only true way.

As Pitambara's eyes were now opened, he naturally wished to know more and see more. The little tract could not satisfy his longings. The tract contained something of the Holy Scripture, but it was not the Holy Scripture itself. How could the Holy Scripture be got at? Surely the missionary who had given away the tract must be acquainted with the Holy Scripture. He read at the end of the tract that it was printed at "Serampore." To Serampore, therefore, he would go.

One day a respectable-looking man, well-dressed, of middle age, and rather handsome features, called at the Mission House at Serampore. He held a tract in his hand, and said he wanted to see the Saheb who had given it away in the Sunderbuns. The appearance of this enquirer created a deal of interest in the Mission House. The missionaries conversed with him on the eternal truths of the Gospel. Many were the questions asked by the enquirer not only on the subject of religion, but on the nature and history of the Mission on which the European ministers had been sent—Who had sent them there?—What motive they had in coming out? What benefit they expected when they returned to their country? When his curiosity was satisfied, he was lodged in the house of Krishna Chandra Pal, the first Bengali convert of the Serampore Mission, and the first convert probably in Bengal. He had long conversations with Krishna, declared his faith in Christ, expressed a desire to be baptized, and broke his caste by eating with the convert. After stopping a few days, which he spent in holding conferences with the missionaries and the converts, he left Serampore for his native village, promising to come back in a week, after he had told his wife and children that he had found the only Saviour of the human race. He was back at Serampore before the week was over, and after some more conferences with the missionaries who instructed

him in the leading tenets of Christianity, was in January 1801 received into the Church by the holy rite of baptism.

The missionaries had a vernacular school at Serampore where Bengali boys received education gratuitously: of this school Pitambara was appointed teacher after his baptism. While engaged in giving secular as well as Christian instruction to his youthful countrymen, he composed in Bengali verse a tract entitled *The Sure Refuge* which the missionaries printed, and which was blessed to the souls of some during the life-time of the author.

As Pitambara was of mature age, and was, moreover, possessed of considerable administrative ability, the missionaries determined to found a station and entrust him with its charge. The place selected was Suksagara, on the left bank of the Hooghly, about twenty miles north of Serampore. When he went and told the inhabitants that he wished to live in the village and preach the Gospel, he met with great opposition. The people refused to give him a site for building a house; but through the kindness of a Portuguese gentleman, who, we suppose, was an indigo-planter, he got a site and built a house. In course of time the people of the village became so impressed with his honesty and the uprightness of his character that he became immensely popular. But it does not appear that, though he preached in the village for three years, he made any converts. His stay at Suksagara, however, was not altogether barren of fruit. As his first tract was doing some good to his countrymen, he was encouraged to write two more tracts—*Good Advice* and *The Enlightener*. We believe all his three tracts still continue, with some alterations, to be printed by the Calcutta Christian Tract Society, and to be distributed broadcast in the villages of Bengal. Before he went to Suksagara Pitambara was subject to asthma, and as during his three years' stay in that village his disease grew upon him, he purposed to leave the station and come to Serampore. The station was accordingly given up, and he returned early in 1804 to Serampore, where he again took

charge of the vernacular school.

It was evident, however, that Pitambara's days of usefulness were numbered. The asthma, from which he was suffering, was getting worse and worse. He could not preach; he could hardly teach at school. But though he could not make much use of his voice, his hands were not paralyzed: and infirm though he was, he began writing a *Life of Christ* in Bengali verse, which, however, he did not live to complete. During the last few months of his earthly career the life of Pitambara was a most edifying homily. Though his sufferings were great and protracted, no word of impatience or complaint ever escaped his lips. He regarded the affliction from which he was suffering as a chastisement sent by his heavenly Father for his spiritual benefit. A sort of heavenly serenity was perceived in his countenance even during his sharpest sufferings; and no one could approach him without being benefited by his cheerful submission and Christian resignation. A few weeks before his death when Mr. Ward went to see him, Pitambara, lying stretched in his bed, exclaimed—"I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. It is all grace! it is all grace! I have tried all means for the recovery of my health. All are vain: God is my only hope. Life is good—Death is good; but to be wholly emancipated is better."

On the morning of the 20th of August 1804, Pitambara, who was within an hour of eternity, called together his fellow-converts to his bed-side, told them that he was ready to depart, and requested them to pray and to sing a hymn. While the company were singing a hymn the chorus of which was—"Eternal salvation through the death of Christ," tears of joy were perceived trickling down his cheeks, and a radiant smile was seen on his countenance; and before the company had ended the singing, Pitambara's spirit had soared away to his God and Saviour.

THE KING AND HIS MINISTER.

THERE was once a good and humane King, who had a very intelligent minister. One day the minister speaking to the King on some matters of Government, happened to say, "Sire, all intelligent men are of one mind." The King was much offended and said "Every man is of a different turn of mind; how is it possible then that all intelligent men are of one mind. You are speaking nonsense, *Muntri*" The minister, "No, sire, what I am saying is true and I can prove it, if, your majesty pleases." "You must prove it," rejoined the King, "and if you fail your head shall be cut off." "I will prove it," said the minister, "but I must have one year's time." The King said "Very well, I grant it; but mind you, it is no joking. It shall be recorded in the court papers; and when the year has expired, the case will be brought before men as punctually as if it were a law suit." The minister made a bow and went away.

Week after week passes away and there is no mention of the case. The King has almost forgotten the matter; but the minister is too acute to lose sight of it. One day he comes to the King and after making a bow says "Sire, the edifice your majesty lives in is very good looking but it is lacking in one particular. A good looking tank in the front will set off to a greater advantage the beauty of the building." "How much may it cost" asks the King. The minister mentions some *lakhs* of rupees. The King answers, "Take out so much money from the treasury and excavate a tank."

The minister takes the money out of the treasury and engages hundreds of excavators. Day by day the tank gets deeper and deeper and at length the tank is dug. It is now necessary to fill it with water. The minister then goes to the King and says "Sire, every one has his tank filled with water.

Would it not be better to fill your tank with milk." "That is a nice idea," says the King, but foolish man, where is all this milk to come from? Only 20 or 30 seers of milk are necessary for my family, and it is difficult to procure them with all the money in the treasury. Where shall you find millions and millions of seers of milk with all the treasures in the Kingdom?" "I can procure all the milk necessary," says the minister, "if your majesty permits me to levy a pice tax on every man in the Kingdom." The King says, "If the tax be so light, you can impose it. But mind you, you must not harass my people with heavy taxation." The minister made a bow and retired. He then sent some town-criers about the Kingdom to proclaim with the beat of tom-tom that it was the wish of the King that every man should come on the night of the new moon and pour a *lotaful* of milk in the newly excavated tank of his majesty and that any man that disobeys the command will do so under the penalty of death.

The stated night arrived, the people are coming one by one with the *lotafuls* of milk in their hands and pouring them into the tank. "*Har*," "*Hor*" "*Hor*," goes down the milk and the tank is filled in a moment.

In the morning the King hastens to the spot to look on the pleasing spectacle; but lo! the tank is filled with pure water. He calls for his minister in a rage and inquires of him the cause. The minister folds his hand, bends his head and answers, "My lord all intelligent men are of one mind." The King did not understand the meaning of the words. The minister then explained to him and said "Every man thought that the tank would be all filled with milk and a single *lotaful* of his could not affect the whiteness of it. Accordingly he poured his *lotaful* of water into the tank and others did the same and the tank is filled with pure water." The King was pleased and rewarded the minister.

TELL-TALE.

FRIENDSHIP AND CHRISTIANITY.

It is wisely ordained by the beneficent author of human nature that an intimate affection obtains between those who are connected together by ties of blood. In consequence of this ordination children are the objects of the affectionate regards of their parents, parents of their children, brothers of their sisters, and sisters of their brothers. The strength of the affection is in a direct ratio with the nearness of blood. This affection, so natural, so instructive, is productive of immense good. Without it mankind would be converted into a den of wild beasts. It is the architect of the social fabric; the originator of the domestic circle; the cementer of happy unions; the producer of household joys and comforts; and the refiner and civilizer of man.

In addition to this natural affection dependent on propinquity, the Almighty has ordained another principle by which one human being is attracted to another. Similarity of dispositions, habits, temperament, opinions and sentiments is very generally the foundation of this attraction. In consequence of this similarity a close and intimate attachment is formed between two persons. This attachment passes under the name of friendship. Poets and moralists of all countries and of all ages have delighted themselves with expatiating on the advantages of friendship. It has been represented as the multiplier of man's joys, the divider of his griefs, and the sweetest cordial to his wounded spirit. It has been described as one of the best blessings of heaven, the parent of unnumbered comforts, and the very "medicine of life." Whatever may be our opinion of the glowing language of ancient moralists and poets on this subject, it must be confessed that a true friend is a precious jewel. Amid the manifold cares, bewildering perplexities, and endless vexations of life, next to holding

communion with the Father of our spirits and the Saviour of our souls, which is all in all, what can be more cheering than to enjoy the amenities, the consolations, and sympathies of friendship? What can be more pleasant than to hold delightful converse with one whose heart vibrates in unison with your own; who sympathizes in all your distresses and shares in all your joys; who is ever ready with his counsel and advice; who pours comfort into your distracted mind, alleviates the sorrows of this vale of tears, cheers your drooping spirits, and incites you to the performance of virtuous and glorious deeds? The tie of friendship becomes sometimes closer than that which unites sons of the same parents; that is, in the words of Solomon, "a friend," sometimes, "sticketh closer than a brother." Thus it was in the case of David and Jonathan—one of the brightest instances of disinterested, generous and virtuous friendship. Thus it was in the case of Naomi and Ruth. And thus, to adduce one example from profane history, it was in the case of Alexander the Great and Hephaestion.

It has been sometimes said that the formation of friendship between two individuals is inconsistent with the spirit and genius of Christianity which inculcates universal charity to all men. Such an allegation implies an utter misconception of the nature alike of the affection of friendship and Christianity. The blessed system of Christianity, the primary object of which is the restoration of man to his pristine state of holiness and happiness, does not destroy the natural affections and emotions of the human heart; it only refines, ennobles and sanctifies them. Now it is an acknowledged principle in human nature that kindred spirits have a tendency to coalesce. Not unlike the law of gravitation which governs the material world there is a law in the moral world in virtue of which there takes place a movement of one soul towards another of similar dispositions and sentiments. In such a case a person can no more help cherishing a peculiar affection for one with whom his own soul harmonizes than he can help conceiving particular attachment to his father, mother,

brother or sister. The principle involved in the origination of these different affections is virtually the same. If, therefore, the genius of Christainity be inconsistent with the affection of friendship, it is also inconsistent with the affection arising from proximity of blood.

But the error in question has arisen not only from a false view of friendship but also from a misconception of the nature of Christian Charity. The charity which is inculcated in the Christian Scriptures is synonymous with *love*. Now it is plain to every reflecting person that all men cannot be the objects of this affection in the same sense. A wanton transgressor of the law of God cannot be the object of my love of approbation or complacence, though he ought to be an object of my love of compassion. And on the other hand a believing brother cannot be said to be the object of my love of compassion, though he may be of the other. The duty of universal charity which like the sun sheds its genial rays equally on the just and on the unjust is not incompatible with the greater intensity of feeling manifested to one person than to another. Christian charity no more militates against particular friendships than it militates against the tie that binds father to son, or brother to sister.

But these considerations apart, in proof of the position that particular friendship is not inconsistent with the spirit of Christianity we may be allowed to adduce the example of our blessed Saviour Himself who, though animated with universal charity to the son and daughters of Adam and with love to all his disciples, yet entertained a peculiar affection for John who was styled the beloved disciple.

Although ordinary friendship in the worldly sense of the term is productive of estimable advantages, yet the friendship that is grounded on a spiritual basis is the noblest, the happiest of earthly unions. Literary men sometimes speak in rapturous terms of the delights of what they call literary friendship in which kindred spirits leaving aside the idle gossip of society dwell in a world of their own and hold

familiar converse with the mighty dead. But how unsatisfying are these inferior delights compared with the joys of those children of God whose friendship is established on a spiritual basis, on the similarity of Christian experience, the identity of hallowed taste, and the union to one spiritual Head, the Lord Jesus Christ. How their souls burn within them and melt into tenderness and holy joy when they talk together of the glory of their Lord and of his matchless love, of the wonders of the redemptive economy, of the joy and peace of believing, of their own Christian experience, of the felicities of paradise, and the glories of the upper sanctuary! Oh what spiritual serenity lights up their countenances, what unearthly gladness fills their souls when leaving below the cares and bustle of life and climbing up the Pisgah-top of high devotion they pour out their hearts to God and catch distant glimpses of the heavenly Canaan?

NOTICES OF BOOKS.

The Vedic Religion, Or the Creed and Practice of the Indu-Aryans three thousand years ago. By the Rev. K. S. Macdonald, M. S., Missionary, Free Church of Scotland. Calcutta : *Herald Press*. 1880.

WE have of late been so much deluged with lectures and dissertations, written for the most part in Herakles' vein, on the Vedas, that we are inclined to look on any new treatise or pamphlet on those ancient books with suspicion. The lectures and dissertations to which we refer are full of unmeaning laudation. The religion contained in the Vedas is praised up to the skies, and the books themselves are regarded as the repository of all knowledge and the fountain of all wisdom. Many educated Bengalis, who ought to know better, speak of the Vedas in the same laudatory and bombastic strain. It is a great relief to turn from these eulogistic effusions to Mr. Macdonald's critical investigation of the religious contents of

the Rig Veda. There is nothing in it of that sickening sentimentalism which characterizes many treatises on the Vedas; but we have here the conclusions which a sound and manly mind has arrived at by a diligent and searching perusal of those books. It may be urged in disparagement of the book that Mr. Macdonald is not a Sankritist. But that objection is nothing to the point. Mr. Macdonald is not writing a philological or verbal criticism on the Rig Veda, but a philosophical and moral criticism, for which surely no knowledge of Sanskrit is necessary. For ourselves we cannot help thinking that Mr. Macdonald has rendered good service to the cause of truth and religion by exposing the nakedness of the Vedas which are supposed by nearly the whole of the Hindu community, educated or uneducated, to be the perennial source of all religious truth. We recommend the perusal of this book of modest pretensions and of real merit to all our educated countrymen.

A Critical Essay on the Hindoo Law of Adoption. By A Hindoostani Hindoo Vakil. Calcutta : Thacker, Spink and Co. Calcutta : 1880.

THIS is a very learned treatise on the Hindu law of Adoption. The subject is discussed in all its bearings with great ability; and our only wonder is, that our author has not given his name to the public.

Adhyatmika. By Peary Chand Mitter. Calcutta : Stanhope Press. 1880.

THE author of *Alaler Gharer Dulal* and of many other works has favoured the Bengali public with another novel. As Babu Peary Chand Mitter has good invention and a keen sense of the ludicrous, the book is throughout interesting and entertaining. We do not at all object to his introducing comical matter in the midst of serious discussions. This is the way of nature and of life, and of Shakspeare who painted nature and life best. We have, however, a quarrel with the

amiable and ingenious author. Why introduce *spiritualism* into a story? If you want to propagate *spiritualism*, write essays and serious books on the subject, just as Mr. Bradlaugh writes earnestly on Atheism; but save us from *Spiritual Novels*, which are neither novels nor spiritualism

Sumbha-Sanhara. By Pramath Nath Mitra. Calcutta : Calcutta Press. B. E. 1286.

2. *Vauphul.* By Bipin Bihari Ghosh, Calcutta : Albert Press. B. E. 1286.

3. *Kalpana—Kusum.* By Bhuvan Mohan Ghosh, Bhowanipore : Oriental Press. B. E. 1287.

THE first is a drama in verse; the second, an epic: and the third, a collection of several poems. There is some merit, no doubt, in these performances: but in our opinion the authors would do well to take to prose-writing instead of verse-writing.

WE have before us the Seventeenth Report of the Uttarparah Hitakari Sabha, and are glad to learn from it that that laudable institution is enlarging its sphere of benevolent usefulness.

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HISTORY OF THE HOOGLY COLLEGE.

BY ONE OF ITS FORMER MASTERS.

(Concluded from last number.)

THE Sanskrit Department of the Hooghly College was nipped in the bud. A deputation, headed by a leading member of the General Committee of Public Instruction, immortalized their visitation by the demolition of this sacred Temple dedicated to musical numbers and lofty poetic thoughts. The language which cradled the Arts and Sciences, and nurtured the ever charming Epics of Vyas and Valmiki was judged unworthy of the attention of Indian youths receiving learned lectures on doubtful Greek prefixes, and groaning under cumbrous annotations on Shakespeare and Milton by critics of ancient and modern date. An Allah or an Akber, brought up in a faith which justifies the transfer of religious antagonism to every object of veneration with the unbeliever, may have some excuse for denying Kallidas and Burruchee a place with Khosro and Abulfuzzle, but the countrymen of a Jones and a Colebrook can urge nothing in extenuation for the exclusion, from scholastic Institutions founded under their auspices, of a language whose claims to notice as a depository of useful and entertaining knowledge can be disallowed only at the risk of

being suspected of insanity. Spasmodic efforts were, at subsequent stages, made, not to revive the department, but to dovetail it into the English, till at last it was formally abolished, leaving the Brahman youth, a so-called scholar incapable of distinguishing the prose from the poetry of the language of his glorious ancestors.

The Bengali Department was less honored by perpetuation. The way in which the Pundit was supplemented to the general routine was eminently calculated to secure for that officer the precise quantity of contempt that his most inveterate foe could possibly have contemplated. He was a sort of supernumerary entertained to take charge of classes whenever the master was away, or was otherwise engaged. In cases of admission no attention whatever was paid to the Bengali qualifications of the candidate, nor was much attention paid to such qualifications in cases of periodical promotions. While an assistant master was at full liberty to reject boys deemed unfit to join his class, the voiceless Pundit was *volens volens* to receive a new comer, in spite of proved incompetency; though he was held equally responsible for the progress of each individual pupil placed under him. Add to all this, his general treatment, his disgraceful allowance, rendered doubly disgraceful by contrast, his consequent status in society, and there will be no difficulty in discovering the reason why his hour was not only the hour for play, but the hour for hatching all sorts of mischief, and creating all descriptions of nuisances. To impart a more healthy tone to Bengali education various remedies were at different times tried, each and every one of which was attended with complete failure. The last fiat on the subject placed the Pundit and the teacher cheek-by-jowl, the one catechising the students on the intricacies of *Danda* and *Tagdhit*, and the other preserving Her Majesty's peace among them. The unjust and suicidal measure not only robbed the hardworked teacher of his leisure, adding him with Police duties, but at the same time, significantly proclaimed to the pupil-world

the utter worthlessness of the officer whose authority this duplicate arrangement was intended to support. Beggarly instructors may do for ragged schools, but they can never preserve discipline in Government Institutions. Place an educated man above the necessity of appearing mean, and he will command respect under all circumstances. The cheap is ever nasty in Bazaars as well as in Colleges. With the precarious prospect of promotion in the Education Department, to expect efficiency in a sixteen rupee man, is to expect heat out of cucumbers, or fidelity in courtesans. The comparative success of the pupils attached to the Hooghly College in Bengali is partly to be attributed to Missionary labours in the district for the encouragement of Bengali literature, and especially to the scholarship and application of the Senior Pundits, whose services the institution in question was fortunate enough to secure for itself.

The Anglo-Persian Department had almost as many lives as are commonly attributed to the domestic member of the feline tribe. It never enjoyed health. Each period of existence was but a long continuous disease varied only by its different chronic stages. The sickly little thing lingered and died, revived, but to die another death. Different treatments were tried at different times, but all equally failed to infuse vigour into the undeveloped constitution. Mr. Kerr's Review of Public Instruction, among other inaccuracies, places the Anglo-Persian Department under a Hindu Teacher. The mistake is somewhat irreconcilable with the general reputation of the erudite Reviewer, in as much as the Records in his own office might have superseded the necessity of any conjecture in the matter. The *locum tenens* of the first *Mootwalee* appointed by Government, a Mahomedan gentleman now holding a high office in the Revenue line, was the first Head Master in the department, which was subsequently placed under Christian superintendence, and then under the Hindu Teacher alluded to in the Review—a Teacher then of about six years standing, not altogether “unacquainted with Persian” and

quite competent to explain the lessons to the pupils in Hindustani, the language always used for the purpose. The Mahomedan population of Hooghly, and in fact of Bengal proper, may be divided into two classes—Natives and Foreigners. The former, with very rare exceptions, are indigent and worthless, contented with small incomes which little farms and menial offices yield, and unable to spare the young members of their families for the time necessary to complete a collegiate education. Whereas the latter, uninfluenced by the fascinations of *Keranidom* or of a Fourth grade Teachership on 20 Rupees a month beyond the Megna, consider time wasted after pursuits not directly connected with traffic. It is difficult therefore to persuade either class to study English with assiduity after the novelty of school life dies away, and still more difficult to collect both in the same class. In 1840 the grandson of a distinguished Mahomedan of Oudh, coaxed to join the Anglo-Persian Department, flatly refused to mix with Eastern class fellows, and at last extorted from the Secretary to the General Committee of Public Instruction the privilege of sitting crosslegged on the form as a mark of distinction. The last death of the Anglo-Persian Department of the Hooghly College took place in the year 1848. Next to the English in importance was the Arabic Department. It opened with two heads, and, like the openings of all temples dedicated to two deities, indicated everlasting discord. Education in Arabic literature is not deemed complete without at least a partial study of the *Koran*, and the orthodox ears of a *Shiah* are as much shocked in hearing religious doctrines explained by a *Suni*, as are those of a Roman Catholic in listening to the expositions of the second commandment in the Decalogue by a follower of Luther. Haji Mahomed Mohsin was a *Shiah*—the major portion of the Mahomedan population of the district were *Sunis*. To conciliate both those sects it became necessary to appoint two Head Masters, who vied with each other in causing the maximum quantity

of annoyance by their petty squabbles for precedence. The rule and compass precision, required for gauging the ceremonials in official or non-official communications with each dignitary, involved a degree of diplomatic tactics incompatible with the avocation and aspiration of a Principal who was occasionally betrayed into slight inequalities in the distribution of his coveted smiles, which inequalities were as a matter of course construed into invidious distinctions justifying public representation or mutual recrimination. The Arabic Department, or the *Madrussa* as it is sometimes called, was under the immediate superintendence of the Principal, that is, he examined the registers of attendance and received applications for leave of absence. He went his usual rounds and saw knots of bearded folks muttering something, but what that thing was he did not, partly from his inability to understand the language but chiefly from the mystifying propensities of the Moulvies, know more than a man in the moon did. The confusion was worse confounded by a sort of polyglot arrangement, which jumbled Arabic, Persian and Urdu together, in open defiance of all laws of classification, and left the pupils perfectly free to choose the language or languages, the book or books, the quantity or quantities, the hour or hours of study. There were nearly as many classes as there were students. Each student pursued a course of study different from his class fellows, and the consequence was that the time of the Moulvies was frittered away in isolated efforts. One of the Moulvies taught eighteen books, and according to the scheme of study, none of the Moulvies taught fewer than seven books. In the Junior Department alone 40 books were in use. As a general rule the pupils read only a few pages of each book. Every attempt to introduce a better system was jealously kept at bay as an invasion of vested rights, which consisted in an unflinching adherence to the routine in vogue before the days of Firdausi, and in deluding the pupils with the relics of exploded philosophy

as inculcated by Onsurai and Abu Ruhman. Nor were experiments to introduce Bengali more successful. The Pundit's position here was even less enviable than in the English Department, where barring the hybernation of the pupil tribe during the prevalence of the Vernacular frost, he was master of the class in its entire integrity as much as his worthy compeer the propagandist of Western classics. In the Madrussa the bare consolation of boasting all the names in the Register was denied the poor man. In 1850-51 while there were 163 students learning Arabic and Persian the average daily attendance in the Bengali class was

Present— $1\frac{1}{2}$

Absent— $1\frac{1}{2}$

"The class," says the Principal, "was in much the same state last year. It does not appear that there is any real desire in the Madrussa to learn Bengali." The fact is, the Bengali Mussulman is very unwilling to own any knowledge of the language of the country from apprehensions that the avowal might militate against *Ahelibeliaty* pretensions, which constitute the very neplus ultra of his sublunary ambition. The shivering Laplander, buried in eternal snow, and the blistered patient of Senegambia, cheerfully acknowledge their respective nativities, while these ungrateful children of fair Bengali systematically disown her with a vain hope of thereby screening their anomalous origin and dubious nationality.

It took the English Department a long while to settle down into working order. The first great obstacle in the way of discipline and progress was the fluctuation in daily attendance. Love of fun soon indulged to satiety and the spell of pecuniary gain as soon broken, there was no temptation for the most part of the students to protract their stay in the College beyond the period necessary for securing the full complement of valuable class books to be hawked in the Bazaar by way of compensation for the temporary diversion of their attention from more congenial per

suits. A fresh batch succeeded and retired under similar circumstances, and so on till the Library, which was but a depository of multiply copies of school books, being pretty nearly exhausted, and the stipendiary delusion ceasing to operate as a powerful motive for admission, the numerical strength of the department assumed a more permanent and manageable character. This however did not serve to facilitate the prosecution of studies in the different classes, which were yet composed of members the inequality of whose ages not only presented an ugly contrast to the unconcerned spectator, but completely paralyzed the efforts of instructors to enforce the prescribed routine. Admissions of pupils greatly differing in age in the same class is the most harassing trial to the teacher's temper and patience. An adult in an infant class is the dog in the manger who would neither learn nor allow others to do so. His understanding matured in idleness repels all serious impressions, and his heart susceptible of the tender feelings of puberty revolts against the despotism of school discipline. The inexperienced and unsuspecting urchins around him are easily beguiled to listen to his insinuating tales of pleasure and plausible schemes of truancy, and have, like the dwarf in the fable, the lion's share of the bruises while the Giant enjoys a monopoly of the glory. Fathers and grandfathers were placed side by side with lisping babies under instructors, whose travels on the Hill of Science had never extended beyond the half way house of the wellknown R'S, naturally indulged in disagreeable criticism, and cracked jokes not unfrequently too practical to be patiently endured even by 10 rupee teachers with splendid prospects of an additional couple in cases of unforeseen casualties. Various expedients were proposed to remedy the crying evil, the most remarkably impracticable of which was the project of forming an adult class. As it was evident that such a measure would have involved the necessity of having adult duplicates of all the different classes, the wonder is, not that the scheme was ultimately abandoned, but that it was for any length of time.

seriously entertained. The last warning the drones had of their unwelcome stay was their exclusion from honorary or pecuniary reward, but even this measure, severe as it was, failed to produce the desired effect. It was finally resolved to dismiss all the scholars above 12 years of age, who had not made a marked progress and attained a considerable familiarity with the English language, so as to hold out a prospect of their doing credit to the school, or obtaining a considerable advantage from the instruction imparted. "Care was moreover taken afterwards not to admit youths above 12 years of age for the junior classes, but admitting them to the upperschool if qualified for the higher classes of it up to 14, or if fit for the first class up to the age of 16, but not beyond this limit." The withdrawals this year amounted to 391.

As an additional security against frequent fluctuations in attendance "a tuition fee began to be demanded from those attending the English department." This measure evidently involved a wider departure from the intentions of the Founder. In fact, it seemed to obliterate the little that had remained of the endowed character of the Institution. Few sensible men will be found willing to extend their sympathies to those political Puritans who look with shyness on all Government interferences, and conjure up all descriptions of calamities from state measures, the expediency of which does not happen to fall within the range of their limited comprehension. As civilized conquerors and rulers of the country, the authorities were bound to protect the property bequeathed by a deceased subject from mismanagement though by parties appointed by his will guardians of the Trust Fund. No Government could permit such a noble bequest to be wasted or appropriated to illegitimate purposes by careless or crafty Trustees without being guilty of a culpable neglect of duty. It were, it was said, much to be desired that equal necessity could be pleaded for the conversion of the property given with its rights, immunities and privileges, whole and entire, little or much, in it,

with it, or from it, and whatever (by way of appendage) might arise from it, relate or belong to it purely for the sake of God "into an endowment for founding a College in which the co-religionists of the Testator were allowed" to teach Mahomedan Law as required in the Courts only on the assumption that it could be taught without reference to doctrinal differences between *Shiaks* and *Sunis*," and in which the study of the Law itself was to be "prohibited altogether" if "it could not be taught without a reference to religious dogmas." If the appropriation of the surplus to purely secular educational purposes was deemed indispensable, the introduction of the Pay System was deemed to be still more so. That some such measure was necessary not only to secure regular attendance on the part of the students, but also to lend due weight to the Institution, must be admitted on all hands. Till the introduction of the Pay System the Hooghly College, in the estimation of the people, ranked with the free missionary Schools in the District, and the Banking aristocracy of Chinsurah actually withheld their wards from it owing to mistaken notions of social position. But neither the security of school discipline nor the reconciliation of popular prejudices could, they argued, justify the imposition of a tax for education imparted in an Institution supported by funds bequeathed by a private individual for pious and charitable purposes. The boys were in the first instance assessed according to their probable means, the amounts varying from four annas to five rupees per mensem. In 1842-43 the subject engaged much of the Principal's attention who, with a view to ascertain if possible the practicability of increasing the amount of schooling fees without being inconsiderate to the poor, requested some of the gentlemen of the establishment to form themselves into a committee to investigate the subject. In 1846 the Council of Education went a step further. They resolved to demand a fixed rate from all, without reference to the supposed means of the parents, which could seldom, except in very special cases, be

accurately ascertained. A minimum rate of 3 rupees a month for the Senior Department and 2 rupees a month for the Junior Department, was in future to be levied from all pupils. The schooling fees were thus gradually raised from 782 to 8,000 rupees in 1853, when the question of demanding tuition fee from the students of the Madrassa hitherto exempted from payment was strongly urged to the notice of the Council by the Principal, who was decidedly in favour of it.

A short time after the opening of the College it was necessary to weed the Instructive Staff, which was very far from being efficient. The pressing demand for masters at the inauguration crisis precluded all possibility of enquiring into the merits of the candidates, whose applications for offices were presumed to be pretty conclusive proofs of competency. Thus the Army, the various branches of the Uncovenanted Service, and even the Trades' Association, were enabled to contribute their quota and to boast a connection with the Monster College. The presumptive principle continued in force beyond the period of exigency, and was in certain cases at least gradually assuming the type of permanency, when the result of the system began to manifest itself in the imperative necessity of initiating supernumeraries into the occult signification of the small 2 above x in x^2 before sending them to take charge of classes engaged in the expansion of the Binomial. If some failed from the necessity of such preliminary preparations, others equally failed from a want of sympathy with those placed under them for instruction. Mere scholarship is no more a sure criterion of efficiency of teachers than are latitudes of nativities of pigments in the formation of complexion. The chemist in his laboratory and the mechanic in his workshop, may do whatever they like with the dead materials they have to deal with. Yet inanimate objects themselves will often offer resistance if pressed beyond their nature. Boys are neither oxydes and potash nor wheels and axles. When human agents are to be worked upon, their

wants and capabilities must be consulted. There must exist a community of feeling between the teacher and the taught. The former must feel what the latter wants before he can with any chance of success bring his attainments to bear on his efforts to supply the desideratum. Where personal experience does not permit anticipations of these wants, means must be adopted to facilitate the discovery, especially in the event of a total absence, as in the case of English and Bengali literatures, of sympathy between the vernacular of the pupils and a language there to be taught. The discovery however entailed a degree of accessibility which few unprotected by "Home" University Honors could venture to concede. As a matter of sheer necessity, the supernumeraries, as well as their fellow Philosophers in the effective establishment, sought shelter behind the bulworks of dignity, and kept enquiry at bay by obstructing "half the convex world" between their great selves and the unfortunate students, who were left to discover as best they might whether dew "falls" or "arises, and "why water boils at a lower temperature at the top of a mountain than at the foot of it." Want of success however was, with the wonted liberality of the General Committee of Public Instruction, attributed to divided attentions on the part of their employees, to whom they were therefore "pleased to extend the rule" prohibiting incumbents in the different branches of the public service to hold a plurality of offices, honorary or otherwise. But the monopoly of the exclusive wisdom of the whole staff thus secured failed to promote the efficiency of the Institution, and drove that august assembly to the necessity of assigning the failure to the real cause. They transferred some of the Incapables to other departments of the establishment, where they might be more profitably employed, and turned the rest adrift, branded with incompetency, to rue the day on which they exchanged their humbler avocations for Government employ in the college of Haji Mahomed Mohsin.

"The preliminary obstacles to the acquiring of English being now in a great measure overcome," business in the Hooghly College commenced in sober earnest, and for about 12 consecutive years the progress made by the youths attached to it was really astonishing. As in fallow fields, the vegetation shot forth with unusual vigour and a splendid crop was ripe for reaping ere the harvest had arrived. Though debarred from those collateral advantages available in every nook and corner of the Metropolis, the Infant Institution fearlessly stepped forth in the arena of competition with the famous Hindu College, and grappled the antagonist with such a determined grasp as made the more sinewy combatant tremble for the maintenance of its vaunted superiority. In Literature, in Law, in pure or mixed mathematics, Hooghly kept close by the side of Calcutta, and in Bengali left Calcutta far behind. In 1840 a student of the Hooghly College obtained a gold watch from Lord Auckland for a translation of Bacon's Essay on Truth "some of the most difficult passages of which were rendered with an accuracy and a just appreciation of the beauty of the original" that surprised the learned examiner who observes: "The style of the Bengali is remarkable for purity and classical excellence. The writer has a knowledge of his own language which is rarely met with in young men whose time is devoted to English studies. If all the alumni of our Colleges could write Bengali with equal ease and chasteness, the reproach would be removed that in their eagerness for the acquisition of a foreign language they had forgotten their own." To ascertain the comparative progress made by the now rival institutions in their native tongue, His Lordship again "offered gold and silver watch for the best translation in Bengali. The gold watch to be awarded for the best translation of all, and the silver watch to the candidate who produced the best translation in the other College. The gold watch was won by a student of the Hooghly College." Encouraged by success and stimulated by the noble desire to excel, the despised

village College eagerly sought fresh opportunities for competition, and hailed with heart-felt joy Lord Hardinge's Resolution of 10th October 1844, which enabled it successfully to cancel all distinctions between country and city education, by securing for itself in the prescribed list of distinguished students the exact number of places obtained by its proud rival, full 20 years older than itself. The competition with the Presidency College has not been so fortunate.

The tinge of romance which characterised some of the preliminary operations has been however well sustained in the subsequent measures with reference to the Hooghly College. In the absence of local supervision, this institution in various stages of its progress has symbolized the idiosyncracies of the officers left at its head in the exercise of unrestrained authority. Extensive latitude for freedom of action is apt to degenerate into lawlessness, in which caprice takes the place of discretion. Nowhere is precaution so necessary to provide for such contingent evils as in the education service, where a total absence of recognized rules for general guidance leaves the heads of particular establishment to the bewitching influence of absolute power, furnishing ample scope for the indulgence of individual fancy at the sacrifice of public interest. Fortunately the choice of Principals for the Hooghly College has hitherto fallen on gentlemen of more than average intellect and integrity, or else this most expensive of Mofussil Institutions would have, in the course of a quarter of a century, stood a disgraceful monument of a system, that unmercifully left the fortunes of the instructors and the instructed almost solely in the hands of a single mortal not graduated in the College of Immaculation. But though the happy choice has successfully protected the College from consequences of any very serious nature, it has not been fortunate enough to divest its history of ludicrous transactions, perhaps equally damaging to the prosperity of a scholastic Institution. Conferences, in which every officer from the very lowest was permitted a share

in the discussion of important measures, have been followed by inscrutable secrecy and mystification, and perfect reliance in subordinates as regarded due discharge of duty has been succeeded by espionage and key-hole superintendence. Reams of foolscap have been wasted to procure official sanction for regulating the nature and character of head gears of subordinates, and anxious youths have been robbed of valuable hours of instruction, devoted to the drill of menials in acquiring the exact degree of curve in salutations. Masters and pupils have been equally harassed in realizing the idea of pyramical classifications, and their very horses have been authoritatively enjoined to repress natural mettle for enabling the jadeed Rozinante of the high official to preserve the privileged precedence. Pauper pensioners of 20 rupees a month have been deprived of small pickings by private tuition, as incompatible with the efficiency and dignity of State servants, and fat salaried assistants have been officially recommended tutors for families of Civil Servants. The prescribed rules for the examination of teachers have been alternately enforced and suspended, and popularity of subordinates has been by turns considered just grounds for promotion. Doctrinal differences between *Shiahs* and *Sunis* have been carefully avoided on principles of religious neutrality, and the sanctity of the Sreepunchoomy has been violated with a zeal that would have made Kalapahar himself blush for his iconoclastic moderation.

Nor was the success, brilliant as it was, without alloy. The concomitant evils of a foreign literature manifested themselves perhaps a little too soon in the District. The simple youth of the village was sooner infected with the vices of western importation than his more cautious contemporary within the Ditch, duly warned by the fates of thousands around him. Little did the octogenarian *Vaishnava* of Chiusurah, who in 1836 laughed at the Brahman in shirts and pantaloons, dream that ere long he himself should have to swallow food poisoned

with unhallowed ingredient, and to lay his aching head on blistering pillow to spend the night in silent sobs and tears for the unexpected fade of his long cherished *Chaitanya*. He failed to keep pace with the rail road speed of rampant young Bengalism, and was in consequence snobbed by his Hopeful, who, patted into audacity, forgot the deference due to venerable old age. He naturally debited the Hooghly College with the grand total of his domestic discomforts, and heaped curses, not loud but deep, on the head of Haji Mahomed Mohsin, alike entitled to laudations or execrations for the good or evil effected by the College which bore his name. But when was a rose gathered without thorns? If the Hooghly College became the unwilling agent for introducing discord and disaffection where peace and cordiality had reigned, it unlocked at the same time for the junior members of the different families the door to collegiate honors, and to offices of responsibility and emolument which they now fill and adorn. It aided the friends to the cause of Native Education and confounded its foes. It cheered the hearts of genuine philanthropists, who witnessed the rapid regeneration of a people, once occupying perhaps the highest position in the scale of nations, with true Christian joy; and proportionally depressed the spirits of those who viewed native advancement with feelings of jealousy and distrust. It lent weight to the benevolent efforts of those who struggled here and elsewhere to secure justice and humanity for Her Britannic Majesty's subjects in the East, and completely gagged the somnolent grumblers who indulged in everlasting nightmares of an impossible matrimony between Education and Disloyalty.

THE BENGAL PEASANT.

CHAPTER II.

(Continued from page 12.)

THIS enactment was a Regulation passed on the 21st August 1772. From 1772 till 1855 when Act XXVIII was passed, usury was put down by statutory pressure, and our courts of justice disallowed claims to exorbitant rates of interest. Since the repeal of the usury laws by Act XXVIII, all restrictions as to the rate of interest were considered as removed, and at the present day, it is recoverable if it is warranted by the terms of any contract.

The condition of the indebted agriculturists in the Dekhan, and of the poor peasants in Bengal, has already produced a reaction in the feelings of our rulers, and the revival of the restrictions on the rate of interest, has been seriously proposed. If we are not very much mistaken, we will soon have them set down again in the Statute Book.

The measure in contemplation is one of retrogression, quite unsuited to the progressive spirit of the times. We do not know the exact extent and character of the misery which the poor Ryots in the Dekhan have fallen victims to, but with our knowledge of the poverty of the Bengal peasant we presume the former to be only of a more aggravated nature. The causes at work are and must be similar if not the same in both cases, though the degree of distress may be different. We do not dispute the advantages of the protective system when applied to social bodies which are but in their comparatively archaic state; but when society has attained a degree of complexity so as to become subject to the operation of specified economical laws, protection, however ostensibly beneficial to them for a time, will in the long run be productive of the most mischievous consequences. The remedy we are proposing to alleviate the distress of the agriculturists may

temporarily serve the purpose of a cooling unction, but the disease is sure to break out before long with far worse symptoms and to bring on a hopeless collapse in the end.

If we were legislating on the subject for the first time for a people ignorant of the rules prevailing in the money market, any law we prescribe would be welcome. But the subject is one regarding which exist defined notions of advantage and disadvantage, and on which we have legislated for more than a century. The century that has closed is fraught with revolutions in all possible matters affecting the vital interests of the people. Men's economical ideas heretofore in a state of embryo have undergone a development. Where agriculture was the only industry known to the people, hundreds of new industries have sprung up into existence. The re-actionary effect of these on the agriculturists and their creditors admits of no question. There are hundreds of other causes which have commenced operating now on the constitution of those two classes which did not exist in pre-British times. When the sociological condition of the country has undergone such a radical change, how is it possible to fit it to laws and regulations suited to archaic notions of wealth and property ?

Indian sociology chronicles one long and protracted warfare between custom and competition. These are the two redoubtable champions that have perpetually modified our economical ideas. Any legislative measure which does not rest on the one or the other of the two must necessarily prove abortive. Custom is the child of conservatism, competition that of progress. If you wish to put economical ideas on a conservative platform, custom must regulate it. If progress be your motto, let competition effect it. As it is, the experience of past years clearly shows that, in the matter of interest, competition and custom have acted and reacted upon one another, and the result is a rate which custom claims as its own, and which competition has not succeeded in subvert-

ing. This is certainly a rate which ought to commend itself to every understanding as natural and therefore proper.

Viewing *a posteriori* the legal restrictions to the rate of interest, they appear to be measures of questionable expediency. Nominally its forms would be obeyed, but then the back-door practices would rise to an alarming premium. No human legislation can control man's physical wants. The real conditions under which they are to be satisfied are absolutely beyond legislative control. You may define those conditions by the best of laws, but if laws be not in unison with nature, they are liable to be indifferently obeyed if not actually violated. If you restrict the rate of interest to a particular figure by law, the result will be systematic smuggling of the rate behind the instrument of loan, to elude the vigilance of the astutest lawyer or the keenest judge.

Another evil consequence flowing from the arbitrary restraint put on the rate of interest would be the difficulty of getting loans. This would be to the peasantry an unmixed evil, as without loans it would be impossible for them at times to get on. Loans are necessary to contribute to the keeping of their body and soul together. Without loans their fields would remain fallow and unsown. If the Mahajans as a class were money-lenders only, and they looked up to money-lending for their daily bread, possibly that would have been an incentive to them to invest their capital in loans even on comparatively disadvantageous terms. But the investment of their money is not their only business. Some of them are extensive landholders, others are thriving farmers, while a third class are traders. It is only when they have made some fortune in some one or other of those avocations, that they think of becoming mahajans. So that while the peasant has every cue to borrow, the Mahajan has none to lend.

But enough of this. We have seen that peasants must borrow from the Mahajan to pay the zemindar's rent, when on account of a bad year they have not wherewith to pay rent. We have seen also, when the several

instalments of rent are payable, and what further sums are realized from the peasants as abwabs or illegal cesses, the payment of which is in many instances the condition precedent to the payment of rent. We propose now to enumerate the different kinds of rents and cesses prevalent in Bengal and the mode in which they are realized. Rents are of three principal kinds :—

First. The *Goojasta* or rent fixed.

Second. The *Ootbandi* or rent calculated.

Third. The *Bhag jama* or rent in kind.

The first requires no explanation. When land is sublet, a certain sum is fixed upon as the annual rental, which the lessee undertakes to pay. The second sort of rent is determined after calculation of the quantity of produce raised, and the rate is so much corn per biggah of the land cultivated. These tenures generally exist beside some rapid stream or river which, by a whimsical change of course occasions alluvion or diluvion. So that but for the precariousness of one's holding the rental is a variable quantity. The rate according to which the entire rental is calculated is just the old Pergunna rate. The third class of rent is one in kind, being a fixed rate of the gross produce raised. In most districts, this ratio is one-half, and in some one-third, or a fourth.

The illegal cesses current in the Lower Provinces are over 24 in number. Not that they are all simultaneously levied, but they are levied in particular localities when occasions arise. It is not necessary to enumerate them here as the name indicates the purpose for which each is exacted. The following are however some of the chief ones :—*Catcutta* (exchange), *dak baiton* (postal charge), *Saranjami* (establishment), *Muhurirana* (writer's fee), *Parvani* (festival-money), *Hisabana* (account-fee), *Miyad* (peon's-fees), *Rashad* (ration-charge), *Dan* (gift), *Tola* (market-duce), *Nuzzur* (present), *Bhskhya* (alms), *Taxa* (tax) &c.

In regard to the collection of illegal cesses the procedure is nearly the same as that adopted for the collection of rent, with this difference that greater pressure is put upon the tenant to pay. In some estates the practice is to send round a peon with ten rent receipts and make a general demand. This is immediately responded to by such of the tenants as have the means to pay and who are on friendly terms with the zemindar, and the rent is at once paid. The defaulting tenants are then divided into two classes, the recusant and the incapable. The incapables are let off with the threat that they would be charged with interest at 300 per cent or so. The recusants are generally subjected to what is called the peon's *mohsil*, being a sort of restraint of their liberty till they make the payment. In many instances payment is made only at the Zemindar's Cutcherry [office] to his local agent, who grants the payor a receipt.

Attendance in the Cutcherry is usually insisted on when the second fourth quarterly payments have to be made, because the *parvani* and *Hisabana* abwabs may be the more easily realized. If these are not paid, the tender of rent is not accepted or if accepted the receipt is withheld. As a general rule such of the tenants as do not pay the illegal cesses are put into Court with the view of being harrassed with law costs, and the Zemindar's agents deny the tender or the payment, to throw the payor overboard.

We have no general distraint on a defaulting tenant's property as they have in England, and whenever the Zemindar exercises his power of distraint, it is only against standing crops that he can lawfully do. The rule of law is that standing crops are hypothecated for rent, and only rent of the current year can be realized by distraining crops, where after the distraint is effected, the tenant does not pay, the crop is sold, and the proceeds of sale go to satisfy the Zemindary demand.

This power of distraint which the Zemindar has under the law, when considered from an English point of view has rare advantages. It implies the prompt realization of rent, entailing little expense or inconvenience on the defaulting party. The defaulter is not under the necessity of dancing attendance in Court and no expense is incurred by him for court fees, Counsel costs and so forth, which would have been his lot had he been sued. But Bengal is not England, and however distraint may be an effective remedy in the land of our rulers, in Bengal it has been converted into an engine of oppression. The greed of unlawful gain at the cost of the tenantry—the powerlessness of public opinion to check the improper conduct of the distrainer, the fact of his being a non-resident landowner, all conspire to bring about a rank abuse of this legal right and power. Barring exceptions, a distraint means a preconcerted mischief, a wanton attack on the property of strangers, resulting in endless litigation of a disreputable stamp.

However unconscionable the acts of the *mahajan* and the Zemindar may appear in the eyes of our peasantry, their simultaneous existence in the village is sometimes productive of good to the peasants. The old proverb, two of a trade never agree—is applicable to the case of these two persons, so far as their common object is concerned. With peasants the one is as much an object of execration as the other, and this feeling is interchanged between the two. With the *mahajan* the war-cry is, down with the Zemindar, with the Zemindar it is, down with the *mahajan*. In all fights between the two opponents for supremacy the peasants are enlisted on this or that side for purposes of offence and defence. A large proportion of litigation is directly or indirectly referrible to these conflicts, and it is lamentable that on account of them, the peasants are the greatest sufferers. While sheltered by one of the belligerents they evade payment of what they justly owe to his adversary, and thereby necessitate protracted litigation.

The tendency to which these rival classes have of late years evinced is to effect a complete fusion of their conflicting interests. The *mahajan* is fast becoming a landholder, and very frequently we find in the villages, the landholder and the *mahajan* are the one and the same person. Where such is the case the state of the peasants is one of complete subjection.

The peasant borrows money for paying rent, cultivating land and for the subsistence of himself and his family. These are his ordinary wants. His extraordinary wants are expenses of marriage and funeral or other house-hold ceremony. It is very singular that in India poverty does not extinguish one's sense of respectability. Our peasants, poor though they may be, are gentlemen after their own way, imbued with a fine sense of caste respectability and family respectability. It is for maintaining these that they are compelled to borrow.

With the peasants, the institution of marriage is highly popular. In their estimation an amount of opprobrium rests on the person who leads a single life. Whether this is a product of the religious notions regarding the salvation of the soul by lawfully-begotten sons, or unnaturalness of celibacy, we can not stop here to enquire. But certain it is that nothing is so hateful to the peasant as a life of celibacy. Constituted as his ideas are, there is no wonder therefore that he would take a partner in life even by borrowing money. The expenses incurred by the peasant are frequently quite disproportionate to his financial position. He must sumptuously feast his friends and must make presents to his bride, to maintain his personal and family respectability.

Borrowing is resorted to for the performance of his parent's funeral ceremonies. In no country are filial virtues so strong as in Bengal, and if the peasant borrows for doing suitable honour to the dead, it is but a spontaneous outburst of those virtues which are ingraved in his nature. To feast his friends and beggars, to make presents to Brahmins

and priests on the occasion of his purification, are the leading items of his extraordinary expenditure.

But if there is any thing which above others contributes to his financial embarrassment, it is litigation, which he cannot avoid. Bad seasons, Zemindar's exactions, even famine itself, are nothing compared to this moral plague. We know of hundreds of instances where the peasant would have remained in affluent circumstances had it not been for protracted litigation, which he was obliged to carry on with his brothers, terminating in his ruin. The worst cases are those where the Zemindar is his foe-man. For the purpose of litigation, the raising of money is indispensably necessary. To-day the peasant parts with his surplus grain, to-morrow his wife's jewels or ornaments are pawned or sold, and these failing, he either sells out his cattle or raises money by mortgage of his lands. He executes bond after bond in favor of the *Mahajan*—and undertakes to pay interest at exorbitant rates. What with the embarrassment created by the contraction of debts, what with the loss of the grain, the jewels and the moveables—what with the lien on his holdings, his continued absence from home for purpose of lawsuit seriously interferes with the due cultivation of his lands. They either remain fallow or are turned up in a perfunctory manner.

No problem in the social history of Bengal is so interesting, as the investigation of the causes which have given rise to this spirit of litigiousness which has infected our peasantry. It is a common practice to denounce the Hindus as a proverbially litigious race. Our best administrators have never ceased condemning it as a national curse, our wisest judges from their lofty pedestal have joined in this task of denunciation! The legislator has refrained from incorporating sundry rules of English law within the Indian Statute Book because of the litigious spirit of the Hindus. Every time the Stamp Act or the Court-Fees Act underwent revision, we were told

that the increase of the stamp-duty on the amount of Court fee was necessary to curb the litigious disposition of the people. So that as a race we stand convicted.

But after all what is the truth? To assert that there is no spirit of litigiousness in our countrymen would be to assert a gigantic falsehood. To assert that the Natives of this country do not resort to Courts of Law on the idlest pretexts would be opposed to the logic of facts. But to assert that litigiousness is a trait of the Native character, that it is interwoven with the Native constitution, and that without it they cannot live and move, is, we submit, simply a national calumny.

If we go back to ancient Hindu times, when matters of right and remedy were governed by indigenous law and procedure, a different state of things meets our eye. Disputes between man and man were referred to the arbitration of Dharma (the God of religion) and its decision was final. There was nothing like legal technicality and law's delay. The disputants had simply to resort to the temple of the nearest god or goddess, and take the necessary oaths. These decided the fate of their quarrel.

In Mahomedan times, litigation was at a very low discount. All the infinite relations between man and man were regulated by custom and the patriarchal authority of village councils. Even in Regulation times, litigation existed in a diminutive shape. People became aware of a lawsuit once in a couple of years or so. Not to speak of the expense and harrassment attendant on a law suit, our ancestors had a morbid dread of the red-faced judge who sat in Court. For them to enter personal appearance was one step short of the gallows. To give evidence upon oath was considered derogatory to one's honor and that of the family. This reluctance to give evidence is still to a certain extent extant.

When such was the feeling of the Hindus towards litigation, are we justified in saying that litigiousness is traditional with them? But let that pass. With all our boasted laws in full swing, with the boasted vigilance of our judges, let us ask, is litigation a comfortable job—at any stage or in the long run? Is it not like the round cakes of Delhi, bringing repentance to those who have tasted them and to those who have not tasted them? Let us pause to see what its chief attractions are. It implies the expenditure of money with a lavish hand. It implies a complete or partial severance from your avocations in life. It implies the enjoyment of buffets and insults from the judge down to the meanest bailiff. One is obliged to wink at the commission of crimes, if not take part in them, which under any other circumstance his nature recoils from. It implies a conformation to an artificial system, to an obedience to technical rules, very often ill-adapted to his tale of woe. He is obliged to put a gloss here, a shade there, in courtesy to legal forms. And you do all this with the chance of seeing justice possibly miscarried, and Peter's property perhaps adjudged to Paul. Fee-ing the state and fee-ing your lawyer are ceremonies which must be observed at the birth of your law suit, fee-ing them again at the christening thereof, is enjoined with Draconian hardness, and you must fee them when its funeral takes place. This is the fee which the Law prescribes. But there are other illicit fees which you must pay, however objectionable they may be on moral grounds. Your plaint is not registered before you oil the palm of the Court-officer's hand. The summonses do not issue till you actually pay him some expedition money, and if your Solon be an idle man, you must pay some perquisite to his satellite who takes down the deposition of your witnesses. You must fee him for getting copies of exhibits and instruments, and even when you win the case, a further fee for getting copies of judgments and decrees has to be paid. The peon of the

of the temple of justice waits on you like a hungry vulture for his *bonus*. The witnesses you bring forward to depose to the truth of your cause look wistfully at the heaps of sweetmeats enticingly exhibited in the confectioner's shop—and you are forced *nolens volens* to satisfy his craving with that precious commodity. They must have the best of dishes to eat off, and the more they see you can not do without them the more their hankering after this thing or that thing increases.

INDIAN CHRISTIAN BIOGRAPHY.

BY THE EDITOR.

III.—Abdallah the Martyr, and Sabat.

Two Muhammadan young men of Arabia, of good family, of fiery character and indomitable resolution, who were greatly attached to each other, determined, towards the end of the last century, to travel together into distant countries, especially into countries where Islamism was in the ascendant. The name of the one was Sabat, who traced his ancestry to no less a person than the Arabian Prophet himself; and the name of the other was Abdallah, who, though not a lineal descendant of the prophet, was of gentle birth. After visiting the tomb of the prophet, they set out on their travels. They passed through the kingdom of Persia, and came to Cabul. Arabians by birth, of noble extraction, of enterprising character, and possessed of considerable learning and intelligence, they soon attracted the notice of the Amir, who, wishing to retain them in his service, offered them high and honourable posts in the kingdom. Abdallah accepted the offer, but his more fierce and

erratic friend, Sabat, preferred to go on his travels through the wilds of Tartary, and visit Samarkhand, Bokhara, Khiva and other lands inhabited by the faithful.

Cabul has always been a place of considerable trade. Bokhariots, Khivites, Kashgarites, Persians, Jews, Armenians, Arabians, Turks, Muscovites, and even Hindus, have been always found in its streets and shops. With one Armenian merchant, who was a Christian, Abdallah contracted friendship; they two often discussed together the subject of religion, especially as the one was a Christian and the other a Muhammadan. In all likelihood, Abdallah was animated with the desire of bringing over the Armenian to the Moslem faith.

But the result was far different. The Armenian gave to Abdallah a copy of the Arabic Bible which he had in his possession, and persuaded him to read it. The self-righteous Muhammadan, who had never before read the Christian Scriptures, and had in ignorance looked upon Christianity as a sort of polytheism and superstition, was convinced of the divinity of Christ, and professed his faith in the only Saviour of the human race. We do not know whether he was baptized; very likely not, as a Christian clergyman, of whatever denomination, would hardly be expected to take up his residence in a city of rampant Muhammadanism. But whether baptized or not,—and he could not be blamed for not having submitted to the initiatory rite of the Christian religion, as there was none to administer it—he renounced Islamism and became a believer in Jesus Christ.

Of all religions in the world the most fiercely fanatical is the religion of Muhammad. It ordains that every one that apostatizes from what is regarded as the true faith deserves to die. It is no doubt, comparatively, an easy thing for a Muhammadan in India, placed as he is under the ægis of British protection, to forsake the religion of his ancestors and to embrace the Christian faith. But in Muhammadan countries, where Christian governments exercise no influence, for a Muhamma-

dan to embrace Christianity is to commit a crime which is to be expiated only by death. Abdallah knew that, if it were generally known at Cabul that he had become a convert to Christianity, he would be either hanged like a dog by the Government, or torn to pieces in the streets by the populace. He tried to conceal his conversion for a time ; but it was useless. He found that there were people in the city who had come to know of his change of faith. He therefore determined to leave the kingdom, and escape to countries where there were Christians,—to Armenia, to Georgia, or to some other country near the Caspian Sea. He, accordingly, left Cabul, went over the Hindu Kush, crossed the Oxus, passed through Samarkhand, and stopped at Bokhara on his way to the borders of the Caspian Sea.

It was while rambling in the streets of Bokhara that Abdallah met his friend Sabat, who had reached that city in the course of his wanderings in the lands of the crescent. Sabat had heard a rumour about Abdallah's conversion to Christianity. He now asked him whether what he had heard was true. Abdallah confessed that he was a Christian, and knowing to what danger he exposed himself by the confession, he fell down on his knees at the feet of Sabat, and besought him with tears in his eyes not to betray one who had been his most intimate friend in youth and his most faithful companion in travel. But the dark fanaticism of the Moslem faith triumphed over the tenderness of nature and the sanctity of friendship. Sabat was relentless. We shall here quote Sabat's own words, for he is the only chronicler of Abdallah's martyrdom :—"But, Sir, I had no pity. I caused my servants to seize him, and I delivered him up to Morad Shah, king of Bokhara."

Now that Bokhara acknowledges the suzerainty of Russia a Christian may be tolerated within its walls. But it was different in the beginning of the present century. Indeed a few years ago, when Professor Vambery visited that city in the disguise

of a Muhammadan, he was in imminent danger of losing his life on being suspected by some of being a Christian. Poor Abdallah's fate was sealed. Sentence of death was pronounced on him by the Assembly of the Mollahs, with this proviso that if he publicly abjured his faith in Christianity, his life would be spared. Abdallah refused to abjure his faith in Christ. Proclamation was made by a herald in all parts of the city, announcing the day and the hour of his execution. All Bokhara was there to witness the *auto da fe*. The ruthless Sabat was also there ; indeed, he tells us himself that he stood near Abdallah. The public executioner stood near with a naked sword in his hand. Abdallah was again offered his life if he would at that eleventh hour abjure Christ. The heroic Abdallah replied—"I cannot abjure Christ." The executioner then cut off his right hand at the wrist, which not being cut clean through, the hand remained attached dangling. The royal physician approached Abdallah and said—"Abjure Christ now, and your life will be spared, and I will heal your hand." Abdallah made no answer, but looked steadfastly towards heaven, his eyes bathed in tears. He looked also at Sabat, not revengefully but forgivingly—as if he had said "Lord, lay not this sin to his charge." His other hand was now cut off. Life was for the last time offered to him, if he would abjure Christ. But Abdallah remained heroically firm. He then bowed his head and received the stroke of death.

SABAT now became inconsolable with grief. The gloomy fanaticism of Islam gave way to nature. He had hoped, even when he delivered up his intimate friend to the civil authorities, that Abdallah would recant, and thus his life would be spared. But to his infinite surprise he saw that Abdallah remained firm to the end, and died confessing Christ. The iron now entered his soul. He wandered about from country to country, thinking that change of scenes would give rest and

peace to his soul. He came to India and went to the Madras Presidency. Being a good Arabic scholar, he was appointed by the Government a Mufti or interpreter of Muhammadan law. While he was in this capacity at Vizagapatam, he came across an Arabic version of the Bible which he read diligently. He compared the Bible with the Koran with which he was familiar; and the result of the comparison was that he was convinced of the divinity of Jesus of Nazareth. He undertook a journey to the Presidency town, and was there baptized by the Rev. Dr. Kerr, the first Chaplain on the Madras ecclesiastical establishment. After his baptism he returned to Vizagapatam.

One day as Sabat was sitting in his house at Vizagapatam, a Faquir with a dagger in his hand sprang into the room, rushed upon Sabat and wounded him. Sabat, who was a powerful man and of resolute courage, caught hold of the assassin's arm, and kept him at bay till his servant came up to his help. Great was the surprise of Sabat when he found that the would-be assassin was none other than his own brother, who had been sent by his family all the way from Arabia, on the tidings of Sabat's apostasy reaching there, to murder a miscreant, though a brother, who had abjured the religion of the holy Prophet. Sabat showed mercy to his brother, did not deliver him up to the civil authorities, but on the contrary, sent him back to Arabia with letters and presents to his relatives.

Sabat, desirous of helping in the propagation of that religion which he had embraced, resigned the Muftiship and came to Bengal, whither he was invited to come and assist in the translation of the Holy Scriptures into Persian and Urdu. He published some works, one of which is entitled *Happy News for Arabia*, in which he not only expounded the doctrines of Christianity, but gave a history of his conversion to that religion. In 1807 the Rev. David Brown, Chaplain on

the Bengal ecclesiastical establishment, and minister of the Old Church, Calcutta, sent Sabat to the apostolical Henry Martyn who was then at Dinapore, to assist him in the translation of the New Testament in which Martyn was at that time engaged. Sabat remained with Martyn at Dinapore for two years, giving him valuable help in the work of translation, as he was deeply skilled in Arabic and in all the languages and dialects derived from it. When Martyn first made the fair-spoken Sabat's acquaintance, he was so charmed with his lively faith and with his progress in spiritual life, that he said to David Brown,—“Not to esteem him a monument of grace, and to love him, is impossible.” But the close intercourse of two years led Martyn to change his mind. During those two years he found that Sabat had a horrible temper, an arrogant disposition, overbearing pride and insufferable conceit. Early in 1811 Henry Martyn left India for ever, and Sabat remained in Calcutta.

The dark soul of Sabat had evidently never been visited with divine grace. Had he really been a subject of divine grace, his ungovernable temper would have been subdued, and he would have been established more and more in the faith which he had embraced. The contrary was the case with Sabat. His faith, if any, grew dimmer and dimmer, his heart grew colder and colder, till in the year 1815 he publicly renounced Christianity in Calcutta, and vindicated his apostasy in a pamphlet in which he virulently attacked the Christian religion.

We care not to pursue the narrative any further. It is sufficient to state that Sabat after his apostasy left Calcutta, and went to Penang, that he there joined the partizans of the King of Acheen who had been deposed by his subjects, that he was imprisoned by the opposite and successful party on board a ship, and that he was tied up in a sack and thrown into the sea. Such was the end of Sabat the apostate, whose

melancholy story we have briefly recited in these pages only because it is intimately connected with the heroic and sublime life of Abdallah the Martyr.

DR. RAJENDRA LALA MITRA ON THE PARSIS.*

Dr. Rajendra Lala Mitra visited Bombay last winter, and on his return to Calcutta delivered at the Bethune Society a Lecture in which he embodied his impressions of the people of that Presidency, and especially of the Parsis of Bombay. The Lecture is now before us, and it is superfluous to remark that it is written with the author's usual vivacity and humour. We shall pass over those parts of the Lecture which treat of the history of the Parsis from the year 641 A. D. when, on the fatal field of Nuhvand, the last of the Sassanian kings was routed by the lieutenant of Khalif Omar, and when the sacred symbol of Zoroastrianism was quenched in the fire-temples of Persia, to the year when the pilgrim-fathers of Iran found hospitable shelter in the plains of Gujarat,—we shall pass over this part of the lecture, as a full account of their settlement in India can be found by the mere English reader in Mr. Eastwick's translation of the *Kissa-i-Sanjan*. Neither shall we draw the attention of our readers to the manners, customs, social usages and religious institutions of the Parsis, as they are fully described by Mr. Dosabhai Framji in his interesting *History of the Parsis*, and by the late Rev. Dr. Wilson in his various works. By the way, why does Dr. Mitra call the Rev

* *The Parsis of Bombay : A Lecture &c.* By Rajendra Lala Mitra, LL.D., G.I.E. Calcutta : Bose Press. 1880.

Dr. Wilson, Rev. Wilson ? We do not mean to ask why the title *Dòctor* is not added. But Rev. Wilson is not English. It ought to be either Rev. John Wilson, or Rev. Mr. Wilson, or Rev. Dr. Wilson. If we were to say Rev. Banerjea we should be using a form of expression which no Englishman uses. We should say either Rev. Mr. Banerjea, or Rev. Dr. Banerjea, or Rev. K. M. Banerjea. The mistake is hardly printer's mistake, as we find *Rev. Wilson* more than once in the Lecture before us. But to return : to us the most interesting part of the Lecture is that in which the learned author gives his own views of Parsi society. But before we proceed to that part we have to settle a preliminary matter.

Dr. Mitra on page 20 makes the astounding statement that the "great majority of the Parsi refugees must have allied themselves with the women of Gujarat, and that the bulk of the present race of Parsis has more of Gujarati than of Persian blood in their veins." Such an assertion, an assertion which virtually amounts to saying that the majority of the Parsis of Bombay are half-castes, should not have been made except on strong positive evidence. But there is not an iota of evidence. The assertion is based on two suppositions. The first supposition is—"Respect for women in Persia in the eighth century was not such as to suggest the idea of a majority of the immigrants troubling themselves with their families when fleeing from their country." We shall not attempt to estimate the amount of respect which the Persian of the eighth century entertained for women. Let the amount be as low as the Doctor could wish. Still the question remains to be answered—Is it likely that a people going from one country to another country for good would leave their wives and daughters behind them ? And to whom would they leave their wives and daughters ? To the licentious fury of their Moslem conquerors. The supposition in our opinion is absurd. And the second supposition is—"Had the feeling, been other-

wise, still they had not the means of removing them." But surely if they had the means of removing themselves they had also the means of removing their wives and daughters. The fact is, the Zoroastrians did not leave their native land in a sudden nor in a body. After the disastrous battle of Nuhvand those Persians that did not apostatize from their ancestral faith sought refuge in the wilds of Khorasan, whence gradually they came in bands to the Persian Gulf, and thence across the sea to India. They had therefore the leisure and also the means to bring with them their best treasures, namely, their wives and their daughters. Besides, Dr. Mitra himself admits that the Parsis, and especially Parsi ladies, are very fair. This would have been hardly the case if the pilgrim-fathers had contracted matrimonial alliances with the native women of the country.

We now come to Dr. Mitra's own observations and impressions. The first thing which attracted his notice was, that there was more vitality, more life, more energy, more enterprise in Bombay than in any other city in India. Bombay is peopled for the most part by two races—the Mahrattas and the Parsis, and both are energetic races, and in our opinion the Mahrattas beat the Parsis in energy, though the latter are far superior in refinement and gentlemanly bearing. When the late lamented Dr. Bhau Daji, the distinguished Maharatta scholar, visited Calcutta some years ago, he said in a speech which he delivered at the Bethune Society, that what struck him most in Bengal was the want of energy, the listlessness, the apathy of the Bengali race,—looking more like lifeless automatons, or rather images of Buddha wrapped up in contemplation, than human beings possessed of life and activity. He felt that Bengalis were not Mahrattas.

Dr. Mitra calls Parsis the "Yankees of the East." Well, perhaps, they are, so far as commercial enterprise is concerned, but in other respects they are different from the Americans.

The Parsis are a pleasure-loving people. They eat well, drink well, and are well-favoured in their looks. Such are not the characteristics of Brother Jonathan. Brother Jonathan is a shrewd and keen man of business ; but he is not much addicted to the pleasures of the table. The following description of the ancient Persians given by old Herodotus is substantially true of the modern Parsis :—"They are moderate at their meals, but eat of many after dishes, and those not served up. On this account the Persians say, " that the Greeks rise hungry from table, because nothing worth mentioning is brought in after dinner, and that if anything were brought in, they would not leave off eating." The Persians are much addicted to wine." The modern Parsi, however, though he loves a glass of good wine, never gets drunk—a virtue with which the Father of History does not credit the ancient Persians.

Dr. Mitra says—"Unencumbered by religious and caste restrictions, and anxious always to push themselves forward, the Parsis have taken to copying the English models set before them much more ardently than the Hindus." We do not think that this adoption by Parsis of foreign manners and customs is owing to their being unfettered by religious and caste restrictions ; it seems to be a national characteristic which has descended to them from their ancestors, for Herodotus says—"The Persians are of all nations 'most ready to adopt foreign customs ; for they wear the Medic costume, thinking it handsomer than their own and in war they use the Egyptian cuirass." (*Clio*, 135).

Dr. Mitra speaks in rapturous terms of the domestic life of the Parsis. "The domestic life of the Parsi is a happy one. The presence of his ladies [we are not aware that Parsis are bigamists or polygamists] in the drawing-room is a charm which makes his home truly dear to him ; and music and song from his wife and daughters add greatly to its attractions. This is a feature of domestic bliss to which all the other

natives of India are strangers." The learned Doctor need not have travelled to Bombay to witness this scene of domestic felicity. The houses of respectable Bengali Christians present every day the same scene, aye a finer because a holier scene.

There woman's voice flows forth in song,

Or Childhood's tale is told ;

Or lips move tunefully along,

Some glorious page of old.

If the learned Doctor is so much delighted with the introduction of women into society, why does he not, with his great influence, try and introduce this change into Hindu society ? We are sure time spent in making such an attempt would be more usefully employed than in deciphering the inscriptions on the temples of Bhuvaneswara.

Dr. Mitra was quite charmed with Parsi ladies :—" There is an air of freedom and grace combined with unaffected simplicity in the intercourse of Parsi ladies with their guests, whether of their own faith or strangers, which is admirable. I have had opportunities of visiting several families, and I always received the kindest treatment from my hostesses." Yes, the Doctor, accustomed only to the society of men and not of women, and buried deep amid cartloads of Sanskrit manuscripts, or looking intently on some old coins of the age of Mithridates, was entranced at the sight of the fair dames of old Iran. A change must have come over the spirit of his dream ; and he must have felt himself forty years younger than he is.

But if the green old Doctor was charmed with Parsi matrons, he was quite fascinated with Parsi young ladies. They " are always kind and courteous and hospitable. They talk with you freely, and invite conversation to entertain you. But above all, [bravo, Doctor!] there is a gentle winsome smile, hallowed by a air of unsophisticated simplicity and good nature which cannot fail to impress the

beholder." At any rate the Doctor himself was greatly impressed; we are not told whether the young ladies themselves were impressed.

But there was a worm in Dr. Mitra's gourd. Parsi ladies were delightful; the young ladies were quite charming; but the Parsi gentleman—there's the rub. The Parsi gentleman was no great favourite of the Doctor. Listen to the Doctor's doleful experience:—"Mr. Bomanji, in a particular house, may be suspicious. He wonders what you are, and doubts whether it is prudent to be very open with you." Yes, Mr. Bomanji *is* a troublesome fellow. He is a shrewd man of the world, and knows what is what. "He wonders what you are." Exactly so; he eyes you from head to foot, takes your measure, tries to find out who and what you are, and "doubts whether it is prudent to be very open with you." And well he may doubt, for he sees that you lock up your wife and your daughters in the Zenana, and yet you go about in the society of ladies of other races. He naturally thinks that if you talk to his lady, he has a right to talk to your lady; that if he admits you into the *sanctum sanctorum* of his homestead, he expects the like turn from you; but as you exclude Mr. Bomanji, when he visits Calcutta, from the society of your wife and daughters, he naturally looks upon you with suspicion in his house. This is but social Nemesis.

But let us leave Mr. Bomanji to his suspicions, and let us again speak of the Parsi ladies in whose praise the learned Doctor waxes more and more eloquent.—"Fair and beautiful by nature, and arrayed in their rich coloured silken garb, they trip on the trottoir with charming ease and grace." Yes, truly, the tripping of the lovely feet of those lovelier ladies is infinitely charming, reminding you of those beauties of ancient India of whom the Sanskrit poet says that they walked like young elephants.

In conclusion, we thank Dr. Rajendra Lala Mitra for presenting us with such an appreciative delineation of Parsi domestic life; and we are sure most of our readers will agree with us when we say that such lovely pictures are of greater worth than dry volumes on the antiquities of Orissa or of Timbuctoo.

LAMBDA.

NOTICES OF BOOKS.

Principles of Hindu Law. By Sir William Macnaghten. Edited by Prasanna Kumar Sen, Editor, *Legal Companion*. Calcutta : Law-Publishing Press. 1890.

Baboo Prasanna Kumar Sen has done good service to the cause of the literature of Hindu Law by the publication of an improved edition of Sir William Macnaghten's well known and authoritative work entitled "*Principles of Hindu Law.*" The Editor has left off those portions of the original work which have been rendered obsolete by subsequent legislation, and has enriched it with an Appendix full of valuable matter extracted from the well known works of Colebrooke, Strange, Mr. Cowell, Baboo Shama Churn Sircar and Dr. Guru Das Banerjea; and he has moreover added to the Appendix many Acts relating to Hindu Law subsequently passed by the Indian legislature. Altogether the book is a very useful compilation.

Parsee Prakasha. Parts III. and IV. Compiled by Bomanjee Byramjee Patell. Bombay : Dufter Ashkara Press, 1879-80.

We are glad to see the third and fourth Parts of Mr. Patell's very valuable work on the history of the Parsis in India from the date of their immigration to the present day.

The two volumes before us take up the history from the year 1825 and bring it down to the year 1839. The only drawback to the book being generally useful is, that it is written in the Gujarati language. We repeat what we said when noticing the two first volumes, that the indefatigable Editor should give us an English translation of his work.

We acknowledge with thanks the receipt of *The Third Annual Report of the Baharu Library* for 1879-80.



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SANKARACHARJYA AND HIS WORK.

BY RAMA NATH SARASWATI.

[The substance of a Lecture delivered at the Dacca College Society on 3rd July 1880.]

In the history of India that is within the reach of our knowledge, two periods stand conspicuously forth on account of the halo of glory that surrounds them. The first was, when the far-famed Sakya Sinha preached his doctrines and brought about the first great intellectual revolution in the social and religious history of India; the second was, when the immortal Sankaracharya appeared and put an end to the social and religious anarchy that reigned supreme at the time. India owes much to these two religious heroes. To know anything of the great founder of Buddhism, we must look into the far-off past with a telescope of great length. We have to look through the mist and darkness of twenty-five centuries, all the more impenetrable for the want of any regular historical works of India. This great man was the eldest son of a mighty monarch. When the purity and power of the Aryan Hindus were about to be extinguished, and when society was hurrying headlong to its decline through the oppression and intolerance of the dominant caste, Sa'kyasinha appeared on the scene and gave a new impulse to society. His law was the law of mercy, and

the doctrines of his mild creed gained him a vast number of followers in a short time. A singular spirit of toleration characterised his religion, and hence the easy success of his mission. The reformation effected by him was the outcome of a reaction from the tyranny of Brahmanism and the inflexible rigour of the caste-system. Like the return swing of a pendulum it was a rebound to the opposite extreme—a recoil from excessive intolerance and exclusiveness to the broadest tolerance and comprehensiveness. It was unfettered religious thought; and it gave rise afterwards to the systems of Hindu philosophy in India. During the reigns of some of the Buddhist kings, India was in the most flourishing condition, and was beautified by several glorious architectural monuments and topes. The religion of Buddha preserved its hold on the minds of the people of India for about one thousand years. Then commenced its downfall, and Brahmanism came once more into its pristine power.

The causes that led to the decline of the religion of Sakya-muni were the following :—

(I). The fact of Buddha's having no veneration for and no faith in God and the Vedas,—the two great essentials of a person who wants to be respected and followed in India.

(II). Laxity of morals, addiction to vices and malpractices, neglect of duties and indulgence in drinking and other convivialities among the Buddhist priests, the *yatis* and *Sravakas*.

(III.) The schismatic tendencies of the Buddhists, that gave rise to disputes among them which ultimately led to factions and hostilities, and by which disunion crept into Buddhist society and easily split it up.

(IV). The introduction of polytheistic idolatry among the people by the Brahmans, who preached the principles of Hinduism in all parts of the country and, adapting themselves to the spirit of the different localities, turned the popular mind from a precipitate fall into the vortex of Budduism.

(V). The revival of *Bhakti* or inextinguishable faith in the the Brahmanic society; a revival greatly helped forward as the people were shocked with the vile and gross licentiousness and immorality of the Buddhist priests.

(VI). The closing of all doors to salvation, except that which opened to the difficult path leading from one grade to another of the monastic orders. The standard of excellence was almost inaccessible. Absolute faith, perfect virtue and perfect knowledge were the indispensable conditions of final beatitude.

These causes and others hastened the downfall of the religion of Sakyasinha, and the "colossal figure of Buddhism which had once bestridden the whole continent of India, vanished suddenly like a rainbow at sunset." The progress of Hindu civilization was arrested with the fall of the religion of Sakyamuni. Then followed the dark age of India. The continuous stream of Hindu spiritual thought was broken by this revolution. The bonds of Hindu society were slackened. India, the cradle of Eastern Civilization, the nurse of Valmiki, Vyasa and other worthies, the mother of heroes, patriots and philanthropists, was in a pitiable condition. This did not however last long. The Brahmins again came into power, took time by the forelock and made much of the occasion. They adopted a variety of means to draw the Hindu mind towards the Hindu religion, and began to preach it in public assemblies. They sent missionaries to all parts of the country to make converts. A class of men, called *Kathaks* (कथक) or religious preachers was organised at this time. These men endeavoured by every means in their power to attract the popular mind, and succeeded in impressing upon it the superiority of the Hindu religion to that of Buddha. People relinquished their long-cherished faith and flocked to the standard of Hinduism. This is known as the revival of Brahmanism. But that which took the place of Buddhism was not pure and real Hinduism, as such had been before the

birth of Sakyasinha ; that was a corrupt form of Hinduism. It was no doubt the restoration of Hinduism or Brahmanism, but of Brahmanism impure and corrupt. It was what we see inculcated in some of the Puranas—gross idolatry and element worship. The pure Hindu faith, as enjoined in our sacred Scriptures was not there to be found. The Brahmans managed any how to overturn the pillar of Buddhism.

Society fell out of order ; anarchy and disorder raged with full force in matters social and religious. Brahmans wilfully forsook that time-honoured path which had been established and so long followed before the rise of Buddhism and which was in accordance with the precepts and injunctions of the Vedas. The Brahmans professed to have built the fabric of their religion on the foundation of the Vedas ; but in reality they departed from them as much as lay in their power. The worship of sundry gods and goddesses was introduced. Among the numerous deities adored by the people at the time were *Hari, Siva, Brahma, Laksmi, Sarasvati, Surya, Chandra*, the planets or *Grahagana, Ganesa, Vakti, Bhavani, Kama, Bhairub, Kavera, Viswakshen, Mallari, Indra, Yama, Samudra, Kala*, or Time, *Ananta* the five Elements, *Prakriti* or Nature, *Paramanu* or Atoms, *Ritikis* or Manes, *Garura, Siddhas, Gandarvas, Baldhas, Bhutas* and *Betals*. Thus the people were taught gross rites and ceremonies and the state of society was in ferment. It would have soon declined had not its downward course been arrested at that time by some strong hand. Some check was urgently needed. The advent of some great man was needed. The advent of some great man, some religious hero, some reformer alone could save society at that period, at that stage of corruption. Man proposes but God disposes. Inscrutable are his ways to man. In his eternal wisdom the omnipotent and omniscient Being disposed that a great man should arise and protect society. This man was the great Sankaracharya. In order to know this religious hero, that has left behind him his

name and fame, that has left his mark on almost all the religions of India, and whose glory shall be sung to the end of the existence of India and its people, we have not to look into the remotest past. We have to penetrate through the gloom and haze of little more than a thousand years.

In every country and in every age we find that whenever the social and religious condition of a nation requires the advent of a great man to protect society from ruin (so much so that but for the presence of a great man, society would break into pieces and be dissolved), a great man comes and prevents the dissolution of society. When, more than six hundred years B. C. in India, the Brahmans abused their authority, oppressed the people and became intolerant, there then appeared the great Sakyasinha, who devoted himself, heart and soul, to the cause of social reformation. Born a prince, he gave up all connection with the world, did his best in the furtherance of his mission, and brought about that mighty revolution of society which has justly been called the first intellectual revolution of India. Buddha stirred up and revived the vital powers of Hindu society when they had ebbed to their lowest.

Fifteen centuries after Christ when the corruption, unlawful exercise of authority and irreligion in the Christian Church; the intolerable tyranny of the Pope of Rome, and several other irregularities among the clergy tended to accelerate the fall of the Church of Rome, then came forth Martin Luther with his undaunted heart to advocate the cause of Protestantism, and to proclaim the absolute propriety and justice of the best exercise of our reason and moral sense. But for the birth of Luther, Christendom would have met with extreme calamity. The journey of this great religious reformer of the Church of Christ to the court of Pope Leo X at Rome in 1510, revealed to him the irreligion and corruption of the clergy, and destroyed his reverence for the sanctity of the Pope. He afterwards turned a powerful advocate of the new light that was breaking upon the Christian world at that time. But he

and his friends were excommunicated in 1520. He then burned the Papal bull of excommunication. Being called upon by many of the German nobility to defend the new doctrine, he presented himself at the Diet of Worms in 1521 before the emperor and a vast number of princes and prelates of Germany. He there made an elaborate defence and concluded it with these words:—"Let me then be refuted and convinced by the testimony of the Scriptures or by the clearest arguments; otherwise I cannot ~~and~~ and will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand; I can do no otherwise, so help me God! Amen." He left Worms, in fact, a conqueror. These are the words of a great mind. In short, Luther did incalculable benefit to the church of Christ.

The great reformers, John Knox, Hugh Latimer, Thomas Cranmer, John Calvin and others, appeared in due time and proved a blessing to their respective ages and countrymen. Like Luther, John Knox, the great champion of the Scottish Reformation, was one of those extraordinary persons, of whom few, if any, are observed to speak with sufficient temper; all is either extravagant encomium or senseless invective. John Knox never ceased to promote by all the means in his power the cause he had espoused. When he was laid in his grave on the 24th Nov. 1572, the earl of Morton exclaimed, "there lies he who never feared the face of man."

Hugh Latimer was one of the first reformers of the Church of England. While he was fastened to the stake to be burnt for heresy, he exclaimed "Be of good cheer, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as, I trust, shall never be put out." Thomas Cranmer contributed much to the establishment and independence of the English Church. When he was brought to the stake he approached it with a cheerful countenance, and met his death with the utmost fortitude. John Calvin, after Luther, was the most eminent of the religious reformers. He vindica-

ted liberty of conscience.

If we turn our eyes from the west to our mother country we see, at once Ramanuja, Ramananda, Kavir, Nanak, Chaitanya, Tulsidas, Dadu and others, the great founders of their respective sects and creeds, rearing their heads as if to tell us that their advent too was well-timed.* Ramanuja, the celebrated reformer of the latter part of the twelfth century, promulgated the doctrine that Vishnu is the supreme being, that he existed before all worlds and was the primary cause and creator of all things. Ramananda was a disciple of Ramanuja and the founder of the Ramanandis. He flourished in the beginning of the 14th century and inculcated the worship of Vishnu under the form of Ramachandra with his consort Sita. His doctrine was substantially similar to that of his preceptor. He had twelve disciples, among whom the most famous was a remarkable reformer named Kavir, who probably lived about the end of the fourteenth century. Kavir founded a new sect called Kavir-Panthis. He assailed idolatry with great boldness and scoffed at the religious practices of his countrymen. He preached a moral code, exposed the sin of killing animals and advocated the cause of truthfulness. He allowed the worship of Vishnu or Ramchandra. Nanak Shah, the distinguished founder of the Sikh religion, appeared in the first part of the 16th century, and made a compromise between the Hindu and the Mahomedan religions. His sect is known as the Udasis. Chaitanya was born about 1485 and was regarded, as an incarnation of Krishna. His doctrine was that Krishna is the supreme being, and that *Bhakti* or inextinguishable faith in him, is more efficacious than knowledge, that *Yoga* or meditation, than charity, virtue or any meritorious pious act. *Bhakti* was the essence of his doctrine. Tulsidas was a well known poet noted for his advocacy of the worship of one God; and

* The curious reader may consult Wilson's "Religious Sects of the Hindus" for further information.

Dadu, a remarkable ascetic of Jaipur. The latter of these was the founder of a distinct order of ascetics.

To come near home, the other day, the great Raja Rammo-han Raya, a man of the most enlightened mind, on observing the diversities of opinion that existed in religion among his Hindu brethren, determined to reform the religion of his countrymen and established the Brahma Samaj or Society of God at Jorasanko in Calcutta, to rouse the religious torpor of Bengal. He was born at Radhanagor near Burdwan in 1774, and was the first Hindu reformer that arose after the establishment of the British Empire in India. He preached monotheism and tried to prove that the idolatry of the Hindus was not in accordance with the custom of their forefathers and with the precepts of the Vedas and Upanishads. Several theistic societies have since his time sprung into existence in several parts of India, and these are of great benefit to the country from their opposition to gross idolatry, wild fanaticism, blind superstition, utter irreligion and exclusive caste. It must be admitted that these and the Vaishnava sects mentioned above, owe much of their pantheistic tendencies to Sankaracharya to whom I must now direct your attention.

I have described to you the state of society in India, when Sankaracharya was born, and you can judge for yourselves whether his advent at that time was opportune or not. He promulgated the Vedantic doctrine, of which I will give you a summary presently. He is the founder of *Maths* or Hindu monasteries. He is regarded, respected, nay adored in every part of India as a god. He has stamped with his seal every religion of India. His doctrine has modified every form of Hindu religion to some extent or other. He refuted the false religions of many sects and orders which stood in the way of his reformation. He was a great teacher of Vedant philosophy, and a strenuous upholder of the *Adwaita* doctrine or non-dualism. Very many persons still consider him a *Saiva* or worshipper of *Siva*, but they must learn that he condemned the religion of

the *Saivas*, and urged them to accept his Pantheistic creed. There is another general mistake concerning him. Most people indulge in the thought that it was he who expelled the Buddhists from India. This is a gross mistake. He did nothing of the kind. The Buddhists had been driven away before his birth by Kumaril Bhatta, who converted a Buddhist named Sudhanwā to the *Vedantic* religion, and with his aid compelled the Buddhists to hide their heads where they could find refuge, and such as found no place of refuge he put to death.

Now I must turn to materials for the life of Sankaracharya and his polemics. We have first an account of his life and polemics in the *Sankar Vijaya* (শঙ্করবিজয়) of Ananda Giri (আনন্দগিরি), a disciple of his, and well known as the Commentator of Bhagavad-Gita (ভগবদ্গীতা). Anand gives a regular and faithful description of his early days, his education, his teachings and his adventures in the reformation of India. This work was written by one who had the advantage of his company throughout his tour in India, by one who knew his *ins* and *outs*, by one who was unlikely through religious fear to contaminate his narrative by false and imaginary details and incredible fables. It contains however some coloured descriptions which the author inserted quite agreeably to his own belief and the custom of the time. It is composed in seventy-four prose chapters interspersed with poetical stanzas in a variety of metres. Notwithstanding its few exaggerations, it possesses great historical value. I will take it as an authoritative and faithful production. It enables us to understand very clearly the ideal of Sankaracharya in the mind of Anand Giri and the men of his time; and this is what we want. We want to know what impression our hero produced upon the minds of his fellow-countrymen. I shall draw chiefly from this book in delineating the character and polemics of Sankaracharya.

The second work on the subject is the *Sankar-Digvijaya*, (শঙ্করদিগ্বিজয়) of Madhavacharya (মদহবচার্য্য): It is a large

epic in sixteen cantos. The author is well known in the republic of Sanskrit letters by his digest of all the systems of Philosophy in India under the title of *Sarvadarsan Sangraha* (সর্বদর্শন সংগ্রহ). He is also the exegete of the Vedas and Brahmanas. He and his equally celebrated brother Sayana-charya (সায়নাচার্য্য) were the ministers of *Bukka Bhupal* (বুকভূপাল) a King of Vyayanagar in the latter half of the 14th century. The biographical epic of Madhavacharya is a poetical work and smacks too much of "fine frenzy." It cannot be depended upon as a trustworthy narrative all through. The author lived many centuries after Anandagiri, and paid more attention to colouring his narrative, and thereby making it a great epic poem (according to his queer ideal) rather than a faithful narrative.

The third work is an abstract of the preceding one, entitled *Digvijayasara* (দিগ্বিজয়সার) by a poet named Sadanand (সদানন্দ). These two books mention a few miracles worked by Sankar, which shall be described in their proper place. I will follow these whenever they tally with the work of Anand Giri.

The fourth work is *Keralotpatti* (কেরলোৎপত্তি) or the Origin of the Kerala country or Malabar. It sheds a great deal of light on the early life of Sankaracharya. There are other works containing incidental references to him. Besides these we have the several works of our hero,—his commentary on the *Vedant Sutras*; Upanishads and Bhagavadgita. These exhibit clearly the character and teachings of Sankaracharya and his vast attainments. From these and other traditions current about him, I have compiled my short account of the great man and the reformation which he effected in India. The subject is very important and one of great interest. But it is above my poor powers and I feel diffident to approach you with these papers. If I have not been able to do justice to my theme, still I have brought before you some details and facts which will, I trust, enable you to form some idea of the

great man, of his life and character, of the reformation brought about by him and his polemics.

Sankaracharya was the son of a Brahman of Malabar. His native village has the name of Chidambarpur (চিৎতম্বরপুর) in Sankarvijaya. His birth was not in the ordinary way;—it was uncommon, it was supernatural. According to his biographers, he was an incarnation of Siva for the deliverance of the world. When the confusion of society put a stop to all religion and religious works, when the people of India were wandering away from the ancient sacred paths, when they were trampling upon the holy acts of their forefathers, Narada one day said to Brahma, "Father! the world is on the brink of ruin. I hope you will arrange matters so that it may be saved from eternal perdition." Hearing this Brahma went to Siva and requested him to descend in human form to deliver the earth and rescue the *Vedas* and the *Vaidik* faith. Accordingly Mahadeva entered the womb of the mother of Sankaracharya through her mouth in the shape of a flame, and was delivered in proper time.

The usual ceremonies of tonsure and upanayana (উপনয়ন) having been duly celebrated, Sankar applied himself to the study of Sanskrit letters. He studied regularly and critically the various branches of Sanskrit polite literature; the diverse systems of Hindu philosophy, monistic, dualistic and trinalistic; and several other arts and sciences. Anand Giri describes him to be well-formed and beautiful—his forehead was like a half moon, his face had the grace of a full moon, his chest was broad, his arms reached his knees, his thighs and ancles were thick, his feet were short, his nose was rosy, and the palms of his hands and the soles of his feet were marked with the signs of the conch, discus, trident, banner, &c. By his wonderfully retentive memory, sharp intellect, keen apprehension, steady perseverance and critical acumen, he mastered a variety of subjects within a short time. Anand Giri compares him to a divine *kalpa tree*, having the six systems of philosophy for its root,

history for its trunk, the Vedas for its branches, the six collaterals of the Vedas (অঙ্গানি) for its leaves, the Vaidik Sutras for its flowers, the Mantras of the Vedas for its green fruits, and spiritual knowledge derived from the upanishads for its ripe fruit. Ananda entertained the highest respect for his *guru*. He likened him to the greatest teachers of ancient India. Sankaracharya having made himself master of almost all learning, began to deliver lectures to his disciples who gathered around him at stated times. In a short time he got numerous pupils and impressed upon their minds the importance of the *Advaita* (অদ্বৈত) or non-dualistic system of religion, the Pantheistic view. A summary of his doctrines is the following:—

The omnipotent, omniscient and omnipresent Divine Father is the only real and substantial entity, the only really existent Being. All this visible and tangible universe is unreal, unsubstantial—the image of its creator (Maya), a shadow having no real existence. God is the primary, material and efficient cause of this practically existent world. This world does not *exist*, in the proper acceptation of the word. Its existence is not real or paramarthika (পারমার্থিক) but practical or Vyavaharika (ব্যবহারিক). As in a dark night we mistake a rope for a snake, or as from a distance we mistake a piece of oystershell for a piece of silver, so we mistake this world for a reality, a real substance. The whole creed hinges upon the three words *Ekam eva adviteeyam* (একমেব অদ্বিতীয়ং), “There is only one essence (Brahma) without a second”; or upon the words *Brahma satyam jagat mithya jivo Brahma eva na aparah* (ব্রহ্ম সত্যং জগৎ মিথ্যা জীবো ব্রহ্মেব ন অপারঃ), “Brahma has a true existence, the world has a false existence, the human soul is only the Divine Soul and nothing else.” Hence it is very simple and capable of being easily comprehended. *Brahma* is defined in the second aphorism of the Vedant Sutras as (জন্মান্দস্য যতঃ) *janmadyasya yatah*, i.e., “that essence from which the production, creation

and preservation of this practical universe results." This intelligent Being willed that he should create a universe, and produced it from his own essence.* The one eternal essence *Brahma* is the material cause of this creation; as yarn is the material cause of cloth; as earth is the material cause of a jar; as gold is the material cause of an ear-ring. He is also the efficient cause of this world; as a potter is the efficient cause of an earthen pot; as a goldsmith is the efficient cause of an ear-ring. He is *satyam ganam anantam Brahma* (সত্যং জ্ঞানং অনন্তং ব্রহ্ম), *sackidanandarupam* (সচ্চিদানন্দরূপং) i.e. he is pure Truth, Knowledge and Infinity, he is Existence, Wisdom and Joy. This is the pantheistic trio. He is the creator of existence, the source of knowledge and the origin of joy. This triple nature of God can be traced in the *Rig-veda*, and it has been clearly propounded in the *upanishads*. The almighty Essence is beyond the reach of our words and conceptions (অবাক্ নসংগোচরং). His nature cannot be fully expressed in words, and we can have no very clear conception of him even in our mind. The only thing that we can learn about him and his nature is, that he is unknowable, incomprehensible and inconceivable. The Vedantist says, that he who professes to know *Brahma*, does not know him at all; but he who confesses he does not know him, really knows him. The object of the whole system of the Vedant is stated in the first *sutra* or apborism of *Radarayana* or *Vyahma*, "অথাতো ব্রহ্মজিজ্ঞাসা" i.e. "And now the desire of knowing *Brahma*." The knowledge of *Brahma* or *paramatma* is the sole cause of our salvation.

Although the Vedantist or Pantheist affirms the real existence of *Brahma* and nothing else, he does not dismiss the universe as "*Maya*," mere illusion, mere shadow. He asserts that the external universe has no true existence, but admits

* স অকাস্মত বহস্যং প্রজায়ের। স ঐকত ইমান্ লোকানসৃজত।
উপনিষৎ।

that it has a practical existence which is totally distinct from real and from illusory external objects, while he perceives them at every step and at every moment. But there can be no doubt that this existence is not the same with the real existence of God. There is another thing in the Vedantist's creed which needs explanation. How can this gross material world be evolved out of the pure, spiritual essence of God? Matter and spirit are separated from one another by a vast abyss, and there can be no connecting link between the two. To obviate this difficulty the Vedantist says, that the Supreme Spirit was not bound to evolve this world from His essence; the whole thing depended upon his volition, of his own accord he imposed a sort of false knowledge (অবিদ্যা) upon himself, and thus brought out these apparent phenomena of the visible universe. This evolution of the external creation was quite voluntary, was wholly potential. The supreme Being might not have thus ignored himself by a kind of self-imposed Maya or false Notion, for drawing out from himself the external world and the individual souls, had he willed so. It is this অবিদ্যা, মায় or false knowledge that causes the *jivatma* or individual human soul to mistake the world, the human body which is its prison house, and mind, for realities. A proper understanding of the truth, by the help of the Vedant Philosophy, extinguishes the above mentioned False Notion, expels the illusion from the human soul, and thus prepares the way for the re-establishment, for the restoration of the identity of the human soul and of the whole phenomenal world with the *Paramatma* or Supreme Divine Soul. The human soul is enclosed in a succession of five *coshas* (কোষ) or cases, which fold one over the other and separate it from the Divine Soul. These are described in the twelfth aphorism of Vyasa, under the names of *anamoya* (অনাময়), *pranamoya* (প্রাণময়), *manamoya* (মনোময়) *Vijnanmaya* (বিজ্ঞানময়) and *anandomaya* (আনন্দময়). It is useless here to enter into the discussion of these cases which keep the human soul off the Supreme soul.

The Vedant system offers a few parallels to the idealism of Plato and to the monistic philosophical system of Spinoza. I shall try to give a concise account of the result of comparing these with one another at the end of the lecture. I should observe here that the Vedant system, if abused, stands in the way of the performance of our moral and religious duties. If the world be nothing and we also nothing, if everything be God, there is no necessity of self-culture, of self-improvement and of any physical or intellectual exertion. This follows if we carry the thing to its extreme. But extremes ought to be avoided and, if properly applied, the Vedant theory will produce great benefit to men in society.

Thus by his lectures and sermons Sankaracharya induced his numerous disciples to adopt his pantheistic creed and to be pious in their daily observances. He advised them not to set their hearts on examining the merits or fruits of their pious works, but to commit them to *parabrahma* (परब्रह्म) or the supreme Spirit. He instructed them to perform their daily works of piety and religion and to please their All-powerful Creator by His adoration. Gradually the number of his disciples began to increase. By this time he had ten conspicuous disciples, who were almost like his right hand. Accompanied by these and his numerous other followers he set out on his religious crusade against those Brahmans and other castes who were at the time enveloped in the deep gloom of several false misleading systems of religion, and who had quite relinquished the pantheistic faith of their glorious forefathers. The object of this enterprise was to bring the wanderers back to the right path, to explain to them the doctrines of his form of religion and to correct them. This was his great work. He intended to reform the Brahmans who had deviated from the ancient *Vaidik* paths, and through them to set the other classes of society right. The principle of his reformation was not very liberal. It did not extend to all classes of society, but was confined almost to the Brahmans. His idea was that

the Brahmans were the leaders of Hindu society, and it was the duty of the other classes to follow them. Hence he confined his reformation to reclaiming the Brahmans from their vicious habits and ways of life, and left the rest of society to take their lessons from the Brahmans.

Gentlemen, allow me to direct your attention for a few minutes to the age of Sankaracharya. When did Sankar appear on the scene? In reply to this, I must say, that we have no reliable information. It is the greatest defect of the ancient Indians that they paid almost no attention to Chronology. We find in the Keralotpatti that Sankar appeared more than 1000 years ago. From an inscription mentioned in Buchanan's *Mysore*, Vol. II, p. 424, we learn that Ramannuja flourished in the middle of the eleventh century A. D. This religious hero criticised the doctrines of Sankaracharya and founded a Vaishnava sect, called after his name. This places Sankaracharya before the eleventh century. From an incidental reference in the fourth chapter of the Raj Tarangini, he seems to have lived about 1100 years back. Current tradition places him almost twelve centuries ago. From these we shall not be very far wrong, if we fix his age between the years 670 and 800, that is about the end of the seventh or beginning of the eighth century after Christ. Another book, the *Digvijaya Sava* of *Sadananda* noted above, places him at the time of *Sudhanwa* (सुधन्वा), the twenty-first monarch of *Magadha* or Behar, from *Jarasanttha* (जरासन्त), the founder of the dynasty. *Sudhanwa* reigned in the twentieth century of our Kali yuga era. This is the 4982nd year of the Kali yuga era. Hence Sankaracharya must have lived about 1100 B. C. or 2982 ago. This is absurd. *Sudhanwa* was a Buddhistic king and hence he must be posterior to Buddha, the founder of his religion. Buddha appeared in the sixth century B. C. How could then *Sudhanwa* reign five centuries before Buddha? If what the author of *Digvijaysara* says be at all true, then *Sudhanwa* must have been some king in the sixth or seventh century

after Christ. He witnessed the downfall of Buddhism. We know that the religion of Sakyamuni flourished for a thousand years and then declined. This places Sadhanwa after 600 A.D. What we have fixed above, is the date generally accepted here and elsewhere by sober minds, as the date of Sankaracharya's advent. Hence in reply to the question asked at the beginning of this paragraph we can only say that Sankaracharya flourished about the end of the seventh or the commencement of the eighth century of the Christian era.

(To be continued.)

HINDU AND MUHAMMADAN WOMEN.

THERE has been of late a great deal of talk in the public prints about Hindu women,—their education, the amelioration of their condition from a social point of view, and their emancipation from the prison-holes of the Zenana. This talk took its rise from a paper, read at a meeting of a Society which calls itself the National Indian Association—very much on the same principle, we suppose, as the three tailors of Tooley Street styled themselves, 'We, the people of England'—in which the patriotic Baboo, who was the author of the paper, dwelt on the superb glories of the ancient Hindu world, in which Hindu women figured as great philosophers and mathematicians, laid the whole blame of the degeneracy of modern Hindu womanhood at the door of the Moslem conqueror, and declaimed against the Zenana Mission, which is doing more good to the women of Bengal than any other agency or agencies whatever. We are not about to criticise the Baboo's paper,—and that for the best of reasons, namely, we have not seen it—but this everlasting talk of the high culture of women in ancient India sounds to us supremely absurd. Women in ancient India were as degraded as they are at present—indeed, we are of the opinion that they were in those days

more degraded than they are at present, as no steps were taken to educate them. Society must have been in a state of fearful ignorance and demoralization, when only the Brahmans could read and write, and the rest of the community—say, nine-tenths of the whole—were prevented, under dreadful pains and penalties, from receiving any instruction whatever. The names of half a dozen women of the priestly caste are culled out from the annals of sixty generations, and we are told to draw the general inference that women in ancient India attained high culture. No inference can be more absurd. So have we seen half a dozen gorgeous water-lilies rearing their stately heads in a stagnant pool; but those water-lilies did not prevent us from looking upon the pool in which they proudly reared their heads as a pestiferous and noxious pool, and as the home of disease and of death. That said pool with its half a dozen gorgeous water-lilies fitly represents the state of society in ancient India, in ancient Greece, and ancient Rome.

That the seclusion of Hindu women from society is to be ascribed, to a certain extent, to the Moslem conqueror, we are disposed to admit, but to throw the whole blame at the door of the Moslem is hardly just. The chief causes are the jealousy and the cowardice of the people themselves. If they had not been jealous, they would have continued to bring out their women into society, instead of thinking that people would be smitten with their charms, and would run away with them; and if they had not been cowardly they would have gone about with their wives into society and resented the slightest affront shown to them. The truth seems to us to be, that Hindu wives, during Muhammadan times, were excluded from society, not because of the licentious fury of the Muhammadans, but because Hindu husbands were actuated by the unmanly feelings of jealousy and cowardice; and the most powerful proof of this position is to be found in the fact that, though in our day Muhammadan

influence is next to nothing, Hindu women are not admitted into society. .

As to the Zenana Mission, it is sad to reflect that any educated Native of India should traduce those gentle, refined, pious and self-denying young ladies,—and elderly matrons too—who go about from house to house bringing to many dark homes the light of knowledge and the sunshine of cultivated cheerfulness. The ladies of the Zenana Mission are doing a noble work, which, we have no doubt, is appreciated by those Native gentlemen who have at heart the regeneration of our country.

Our object, however, in this article is not so much to criticise the paper read at the National Indian Association as to notice the discussion which it has called forth in the periodical press. One contemporary (the *Sunday Mirror*) heads an article with the title—"What to do with our Women?" An extraordinary question, truly! Hindu women have become such a nuisance, such a botheration, such a cause of vexation, such a drag in society, such a cause of anxiety, that our contemporary does not know what to do with them. We would not be so ungallant as to propose that the women should be tied together in one lot and pitched into the Hooghly, and thus get rid of them altogether. What then is to be done with them? That is the question. Our contemporary does not seem to give a categorical answer to the question. The substance of his article seems to be this:—"Let them remain locked up in the Zenana as they have hitherto been till we can see what can be done for them. To give them freedom all at once would be attended with serious risk, and would make Hindu society as bad as English society,—*vide* the *London Times*, *Vanity Fair*, and the *Saturday Review*. We don't mean always to keep our women under padlock; we mean to give them liberty gradually. You know Hindu male society is very bad,—indeed Dr. Kenneth Macleod only said the bare truth when

he remarked the other day that "Hindu society outside the zenana was not fitted for the association of women." Prudence therefore dictates caution. We certainly mean to proceed, but we require to proceed very cautiously. One false step may ruin the good cause. But for all that we mean to proceed."

But when will this *proceeding* begin? We fancy, in the Greek Kalends. We suppose our friends of the Brahmo Samaj of India will begin emancipating their ladies when Hindu society is regenerated. And when will that be? Echo answers, When? Our contemporary is not unlike that *scholastikos* of old who sat on the brink of a river meaning to ford it when all the waters flowed down and were exhausted, or that other wiseacre who vowed he would never touch the water till he had learnt to swim. The fact is, Hindu society will be never thoroughly regenerated till woman is introduced into it. The introduction of woman into society will in India, as it has done in Europe, produce a most salutary influence on the society of men. The sooner therefore the Brahmos begin the practice the better for the regeneration of their society. As for the innuendo that English society is a great deal worse than Hindu society, nothing can be more false. Some of our educated countrymen pore over the Society journals, and chuckle over divorce cases and the like, and they thank God that no such things take place in their Society. These men are like flies which sit only upon sores, and not upon the healthy parts of the body. Their minds are impure and corrupt and delight in impurity and corruption. There must be irregularities in even the best regulated society. These irregularities are exceptions to the general rule. Hindu women do not come into courts; therefore we are to conclude that Hindu husbands and Hindu wives are the most loving couples in the world? Who will tell us what happens inside the zenana? No, no, let our countrymen be persuaded of this great truth that the gloom of the zenana is not favourable.

to the growth of either virtue or of comfort. We say, set the prisoners free. Don't wait for tides or times. The present is the time of action. Begin the good practice at once. At once bell the cat of prejudice. Introduce women into society, and evil men will feel themselves abashed; but if some continue evil, send them to Coventry.

But our contemporary will not take our advice. It seems that he has a resource ready at hand. He says—"The members of the Brahma Samaj [of India, that is] mean to construct a new society out of the old and discover new laws and restrictions in place of those that are discarded," They mean to *construct a new society out of the old!* That will, no doubt, be an easy affair. Hindu society is an old, rickety building, tottering to its foundations and crumbling to pieces; you have only to bring fit instruments, and go on demolishing at a railway rate; and when the building falls to the ground, make use of those materials, and construct a new building—a regenerated society. It is the easiest thing under the sun. We shall thus have a New Society as we have already got a New Dispensation. They mean also to *discover new laws!* Of course, the one thing must follow the other. If we have a new society, we must have new laws too. And we doubt not those laws will be perfectly *new*—undreamt of in the legal philosophy of Mios, Lycurgus, Solon, Manu, Vrihaspati, Jajnyavalkya and the rest. We hope timely notice will be given to the public when this new society is completed, that we may go and have a look at it.

We greatly prefer the tone of the *Brahmo Public Opinion*, which is the organ of the most advanced section of the Brahmo community. The tone is serious, earnest, and has the ring of sincerity in it. Says are contemporary—"We must advance cautiously, it is true, but *advance* we must. It won't do for us to be over-cautious, for then we presume we cannot *advance*. * * * Education can never be complete without emancipation, and, as we said before, both must go hand in hand together."

Yes, brother, you have got hold of the real truth ; you have got at the heart of the subject : go and do accordingly.

So much for Hindu women. We are glad to find that Muhammadan women have found a gallant champion in the person of Mr. Seyyid Hassan of Oudh, who is now in England, and who recently read a paper at the National Indian Association in London on Muhammadan Women in India. This gentleman, who has had experience in England of the beneficial influence exerted by women on English society and of the refinement, elegance, high moral tone, and purity of that society, is an ardent advocate of the abolition of the Zenana system in the Muhammadan community in India. We fear, however, that it will be long before a consummation so devoutly to be wished for will be brought about, the Muhammadans being more bigoted than the Hindus, and the rays of western light finding it more difficult to pass through the opaque medium of Islamism than through Hinduism.

LAMBDA.

CUI BONO ?

DR. TANNER has doubtless out-Heroded Herod himself. He has fasted longer than our domestic Canine friend to whom certain quidnuncs would fain award the palm of superiority. Our hero repudiates the theories of idle dreamers as incompatible with practical philosophy which recognises deeds alone and not empty words, vociferated with the maximum degree of vehemence. Most jaw-breaking polysyllables will fail to establish truths, unless facts are adduced to substantiate them. The preacher in whom is not exemplified the doctrines he inculcates, mocks himself, and is deservedly placed in the same category with the reeling orator who gauges the different stages of inebriety in other people. As an inveterate toper he might

have been let alone ; but when he presumes to constitute himself judge over his neighbours he is justly reminded of the homely adage—"Physician cure thyself." The gluttonous dupe of roasts and stews, of sauces and salads, has no right to decide which animal may prove the best faster ; with Dr. Tanner it is no longer a question of may might, can could, will would, or shall should. He ignores potentials. He is nothing if not indicative. He has fasted forty days and forty nights. His fast is a *fiat accompli*.

We have no sympathy for those sceptics who would rob the Doctor of the merit of the feat, whatever that may be, by suspecting foul play in the matter, by insinuating that this or that servant of his must have been suborned surreptitiously to supply him with nourishing food at dead of night. Call Dr. Tanner a fool if you like, but why make him a knave in the bargain ? We read in history of many men of sterling merit voluntarily lending themselves to egregious folly without being suspected of chicanery. Great geniuses are proverbially apt to act like fools. Socrates made a fool of himself by sacrificing the cock. Zeno made a fool of himself by committing suicide. Kali Das made a fool of himself by lopping off the branch on which he was perched. Amarsingha made a fool of himself by writing an atheistical dedication. Bacon made a fool of himself by vilifying his patron. Sir Walter Raleigh made a fool of himself by staining his valuable garment with street mire. Voltaire made a fool of himself by renouncing his creed. Byron made a fool of himself by performing the funeral of his friend in the Hindu fashion. What mortal man on that account would venture to attribute deceit to any one of these ? In fact the very sufferings of the Doctor can carry with them a sufficient refutation of the calumny. He might successfully feign debility, but he could not feign emaciation. Animal constitutions in health, and duly nourished, will retain their usual appearances unimproved. No man can grow lean or fat by volition. It is absurd therefore to accuse Dr. Tanner of unfair dealings

in his lent extraordinary. No, it must be admitted by the most scrupulous of men that the fast was *bona fide*.

It is not so easy however to exculpate the hero from a charge of recklessness involved in the voluntary defiance of the laws of nature. Any man, doctor or no doctor, with a modicum of common sense in him, will at once perceive the design of heaven that man should support himself by such wholesome food as may lie within his reach, that a different line of conduct would destroy the equilibrium of the system, and engender maladies, and sure to terminate in painful and perhaps premature death. The introduction of famine with all the dire consequences thereof amidst plenty that nature and art combine to supply for the sustenance of man nothing can justify. Men have been known to do many foolish things for the love of fame. Has Dr. Tanner raised himself in the estimation of the world by the injudicious, if not impious, fast of his? Has he not, on the contrary, forfeited the reputation it might otherwise have been his lot to enjoy as an average member of society? Will any man apply for advice to a doctor of medicine, law, or divinity, who betrays such awful weakness of intellect? Before startling the civilised world and hopelessly committing himself by the sad launch into notoriety, had Dr. Tanner soberly weighed all the physical and moral consequences of the recent undertaking, he himself would have exclaimed, *cui bono*?

INDIAN CHRISTIAN BIOGRAPHY.

BY THE EDITOR.

IV.—The First Muhammadan Minister of the Gospel.

THE high distinction of having been the first minister of the Gospel among Muhammadan converts to Christianity, at least in India, belonged to Shekh Salih, who, at his baptism, received the name of Abdul Masih, or servant of Christ. Shekh Salih was born at Delhi about the year 1765. As his father was a man of some learning who obtained his livelihood by teaching youth, young Salih was early initiated into the mysteries of Persian and Arabic lore under the guidance of his parent. On attaining manhood he went with his father to Lucknow, where he pursued the hereditary vocation, with this difference only that while the father contented himself with teaching children, the son took to teaching grown up men. He became Munshi or Persian teacher to an English merchant, and afterwards to an officer in the service of the East India Company. Muhammadanism is essentially a missionary religion, and Shekh Salih was so infected with the spirit of proselytism that he persuaded a Hindu servant of the British officer whom he taught Persian, to embrace the Moslem faith. The officer reproached Salih for having tampered with the religion of his servant, on which the fiery Muhammadan was so indignant that he left the officer's service, and vowed never to accept employment under any European.

He then travelled in different parts of the country and betook himself to various sorts of occupations; but wherever he went, and in whatever occupation he was engaged, he never relaxed his zeal in attempting to make proselytes to his own faith. Nor was his zeal confined to the conversion of idolaters or infidels; he exhorted his fellow-believers to be as strict as he was in the observance of the Muhammadan ritual. When

his wanderings were over, at least for the present, he turned up again at Lucknow, where he had interest enough to be appointed keeper of the jewels of the King of Oudh. But such was the unsteadiness of Salih's character that he did not retain that honourable employment for more than a year. Restless, ambitious and enterprising, he had a hankering after active pursuits, and resigning the tame office of keeper of jewels, he enlisted as a Mahratta trooper and served, under Ibrahim Ali Khan, who was one of the generals of the Rajah of Jaudpore.

It was while Shekh Salih was serving as a Mahratta trooper under Ibrahim Ali Khan that an incident occurred which turned the whole current of his life. The Rajah of Jaudpore, Ibrahim Ali Khan's liege lord, had a rival in the person of one Rao Sevak Singh who is represented to have been an amiable young prince of great bravery. The Rajah sent another of his generals, Mir Khan, to assassinate the Rao. Mir Khan pretended that he had been sent by his master to make an amicable settlement of the differences existing between him and the Rao, and confirmed his declaration by swearing on the Koran. The Rao not suspecting treachery came into Mir Khan's tent for an interview. He was received with due honours, but in a short time Mir Khan on some pretence went out of the tent, and as soon as he was out, in a moment the cords of the tent were cut, and the Rao and his attendants were involved in its folds. Mir Khan immediately ordered a massacre. The brave Rao, with a dagger in his hand, cut his way through the folds of the tent; but in vain, for he was overpowered by numbers. The head of Sevak Singh was carried about in triumph, and sent to the Rajah of Jaudpore.

This atrocious crime of which Shekh Salih was almost an eye-witness—for though he did not see the head of the Rao while it was in the act of being cut off, he saw the severed head exposed to the public gaze,—raised in his mind a host

of serious reflections. The result of those reflections was that he determined to leave the service of so treacherous a Rajah, especially as any day he might be called upon to perpetrate a similar crime. He accordingly gave up soldiering, went to Lucknow, and supported himself by selling green paint. It does not appear that he took kindly to manufacturing and selling paint. After some time he gave up the work, and went to Cawnpore where his father was employed as Persian teacher in the house of a Native gentleman. That Native gentleman's house was close to that of the Rev. Henry Martyn, the celebrated missionary-chaplain, who, though his immediate vocation was to preach to European Christians, felt like the Apostle Paul that necessity was laid upon him to preach the Gospel to the self-righteous Mussulman and the benighted Hindu. Henry Martyn was in the habit every Sunday of preaching to Hindus and Muhammadans in a lawn in front of his house. As Shekh Salih was living with his father in the adjoining house he went to hear Martyn preach. It was with no expectation of receiving spiritual benefit that he went—indeed as a follower of the Arabian prophet he looked down upon Christians with pity and contempt. He went merely, as he expressed himself, to see the *tamasha*. It so happened that Martyn had for his text the Ten Commandments. Shekh Salih knew what the Ten Commandments were; he had often heard them expounded by Muhammadan Mollahs; and he had read the expositions of Muhammadan doctors of theology of those commandments. But he had heard something new and fresh from Martyn. Martyn expounded the Ten Commandments in the light of the Sermon on the Mount. But he did something more. He expatiated on the impossibility of sinful man to observe the commandments and the consequent impossibility of obtaining salvation through obedience of the Law, and presented the novel view—novel to Shekh Salih and the other hearers—of the Law being a “schoolmaster” to bring men to Christ. This novel view of the Ten Com-

mandments made a deep impression on the heart of Shekh Salih. He went home, communicated his impression to his father and expressed his desire to have closer intercourse with so impressive and powerful a teacher of religious truth.

The close intercourse which Shekh Salih sought with Henry Martyn was soon brought about. His father had a friend who was intimately acquainted with the learned Arabian Sabat, who was then living with Martyn and assisting him in translating the New Testament into Urdu. Through his friend Shekh Salih was engaged in Martyn's service as a copyist of Persian manuscripts. He entered into this service in May 1810; and took up his abode from that date on Martyn's premises.

It can hardly admit of a doubt that Shekh Salih was at this time a subject of grace. Martyn's sermon on the Ten Commandments had created in him an intense desire to be acquainted with the whole of the Christian truth, and as he could not often have personal intercourse with the missionary, he sought information on the subject from the christian children who attended Martyn's school. But an opportunity soon presented itself by which he soon acquired a knowledge of the New Testament. The Urdu translation of the New Testament, on which Martyn had been labouring so long with the help of Sabat, was now completed; and Shekh Salih, who had some experience of book-binding, was asked to bind it. To Shekh Salih this was a perfect godsend. While engaged in binding the manuscript he read it through, and believed in what he read. He did not, however, all at once disclose his mind either to Sabat or to Martyn. He meditated and prayed, and thus sought for further light. But a time soon came when he found it necessary to disclose the state of his mind. Martyn's health began to fail, and he had to leave Cawnpore for Calcutta. At this time Shekh Salih disclosed his mind to Martyn, and wished to be admitted into the christian church by the rite of baptism. Henry Martyn, whose extreme delicacy of spiritual feeling discovered spots where other people found

none, did not think Shekh Salih at that time a subject for baptism. The three—Martyn, Sabat and Shekh Salih—went down to Calcutta. Martyn set sail for Persia whence he was not destined to return. Sabat as we have already seen, apostatized to Muhammadanism. And Shekh Salih was baptised in 1811 by the Rev. David Brown of the Old Church, who gave him the name of Abdul Masih, that is, the servant of Christ.

Abdul Masih,—for so we shall now call the subject of this biographical sketch—lived in Calcutta for some time after his baptism: but he was so much annoyed and persecuted by his former co-religionists,—for instance he was twice summoned on frivolous pretexts before the Magistrate and discharged after paying costs,—that he left Calcutta and took up his abode at Chinsurah, which was then held by the Dutch Government. His stay at Chinsurah, however, was short as his talents attracted the notice of the missionaries of the Church Missionary Society who appointed him as one of their Catechists. But providence soon opened for Abdul a more suitable scene of spiritual activity. The Rev. Daniel Corrie, of evangelical memory, the friend and associate of Henry Martyn and David Brown, who afterwards became Archdeacon of Calcutta and then Bishop of Madras,—was at this time Chaplain at Agra. But though a chaplain on the ecclesiastical establishment of the East India Company, he, like Henry Martyn and David Brown, was at heart a Missionary. Corrie took the liveliest interest in the spiritual welfare of the vast Hindu and Muhammadan population by whom he was surrounded, and, walking through the streets of the city with his Bible under his arm, preached to them the Gospel. He had returned to Calcutta from a sea voyage for the benefit of his health, and as he required at Agra the services of a Scripture reader and Superintendent of schools which he had established in that city, he took up with him in that capacity the Muhammadan convert Abdul Masih. Of the river trip from Calcutta to Agra we have two interesting narratives, one from the pen of Corrie himself, and

the other in Urdu from the pen of Abdul, which is said to have been translated by a lady of rank in Russia into the Russian language. We subjoin here an extract from Corrie's narrative, as illustrating one feature of the character of the subject of this memoir :—

“ On leaving Dinapore, our boat went on ahead when Abdul's boatmen took the liberty of going into the market without leave. Abdul, desirous to keep up with us, that he might read the Scriptures as usual, said to the Christian children ‘Come, let us take hold of the line, and draw the boat ourselves; which when they hear of, they will be ashamed and come.’ In this way they went about a mile on the bank of the river, when they came where a Muhammadan merchant was purchasing wood. On seeing Abdul, he asked privately of one of the children who he was, and was answered, ‘A Christian.’ When the boat came up, the merchant said, ‘Pray, Sir, wait for your boatmen, and do not take that trouble.’ Abdul: ‘They have behaved very ill, and this is the only punishment I can give them, by trying to shame them.’ Merchant: ‘But for a man of your appearance to engage in such servile work, is degrading. Do you not feel ashamed yourself, before all these people?’ Abdul: ‘Before when I was of your religion, I should indeed have felt shame; but I have embraced a religion whose Author was meek and lowly and now I rather take pleasure in such employment, as by this the pride of my heart is brought down.’ Merchant: ‘What religion have you embraced?’ Abdul: ‘The religion of Jesus.’ Merchant: ‘Yes, I was told true of you:’ and here he began to give him some very coarse language. As they stood there some time, Abdul had an opportunity of showing this man some civility, which made him call him hypocrite: and turning to several people who were collected he said, ‘See how well this man has learned to disguise his feeling. I gave him abuse, and he returns civility.’ Abdul: ‘This is not hypocrisy, but what I am taught by my new religion. Before, you are aware, had you used such language to me, I should perhaps have fought with you, but now I am taught to pray for my enemies.’ Then taking out St. Matthew's Gospel, he began to read in the fifth

chapter. The merchant was ashamed; and, after some further conversation, begged he might have a copy of the Gospel, as did also another person, who had been present toward the conclusion!"

Abdul arrived at Agra on the 18th March 1813, and began to work zealously in the Lord's vineyard. He taught little children in schools. He preached to adults in the streets and in the bazaars. His preaching attracted crowds of people. When he preached in the native part of the town, "even the tops of houses were covered with Muhammadans anxious to hear." Nor was the preaching unattended with fruit. Corrie writes in December 1813—"Since our arrival at this place, in March last, forty-one adults, and fourteen children of this, have been baptized, and all continue to walk in the truth."

In August 1814 Corrie left Agra on account of ill-health for Calcutta and afterwards for England, leaving the Mission and the Christian congregation to the joint care of Abdul and Mr. Bowley, who was subsequently known as Bowley of Chunar, at which place he laboured for many years as a missionary. Through their united exertions, with the blessing of the Lord, which is all in all, the Agra Mission grew and prospered. After Abdul had laboured as a Catechist for eight years, it was thought desirable, especially as he had been an instrument in the hands of God of turning many souls to righteousness, to ordain him as a minister of the Gospel. The Church Missionary Society requested Dr. Middleton, the first Anglican Bishop of India, to ordain Abdul Masih to the holy ministry. The Bishop did not think that by his Letters Patent he was authorized to ordain missionaries. Abdul Masih therefore received Lutheran ordination at the hands of the Lutheran missionaries of the Church Missionary Society. This happened at Calcutta in the year 1821. After his ordination he went up to Agra and took charge of his congregation at Kuttra in the heart of the city. As he had some know-

ledge of medicine, according to the system of the Arabian *Hakims*, he acted like a medical missionary, and while curing the bodily ailments of his patients he directed them to the Great Physician of souls.

It was while Abdul was thus variously and usefully employed at Agra that the accomplished and amiable Bishop Heber went to that city in the winter of 1824, in the course of his visitation. He was much pleased with what he saw and heard of Abdul Masih, and regarded him as a fit subject of episcopal ordination. He was accordingly episcopally ordained, in the following year, in the old Cathedral of Calcutta, now St. John's Church.

On his return from Calcutta he visited his aged mother at Lucknow and other relatives, some of whom, his brother and nephew, had embraced the Christian faith. As Lucknow was then not British territory, Abdul had, in his former visits, met with considerable opposition and even persecution in that city; and on one occasion he had to run away from it for his life. He did not now meet with the same opposition. He wished to spend his last days among his relatives, and the Church Mission Committee did not throw any obstacles in his way. But Abdul was no longer as useful as before. His infirmities grew upon him, and his corpulency prevented him from going about easily from one place to another. He suffered a long time from boils, one of which turned out to be a carbuncle, and Dr. Luxmore, the Residency surgeon took him to his own house for treatment. But Abdul's days were numbered. In the evening of the 4th of March 1827, the day on which he died, he requested that the 4th chapter of John's gospel should be read to him. After the reading was over, he said "thanks be to God." He then requested that a favourite hymn of his own composition should be sung. The hymn literally translated is as follows:—

Beloved Saviour, let not me,
In thy fond heart forgotten be ;

Of all that decks the field or bower,
Thou art the sweetest, fairest flower.
Youtli's morn has fled, old age come on,
But sin distracts my soul alone :
Beloved Saviour, let not me,
In thy fond heart forgotten be.

Shortly after this hymn was sung the first Muhammadan minister of the Gospel in India slept in Jesus.

THE BENGAL PEASANT.

CHAPTER III.—(*Concluded.*)

ALL this is cheerless enough, but you find it to your dismay that to get a decree is not to get the money or the thing for which you litigated. An objection here a—claim there—an obstruction elsewhere, intercept your course till you find your case branching off into half a dozen of incidental proceedings, and you are as remote from your wished-for goal as ever. Do not suppose that these proceedings mean anything save expenditure of money. It is the same story of fee-ing, both lawfully and clandestinely.

This may be a black picture, but unfortunately its features are taken from life. Who does not know that in spite of the measures of reform proposed from time to time, the atmosphere of our Courts is tainted with corruption and deceit awful to contemplate? Who does not know that the costs which a suitor actually incurs are not and can not be by any show of reason, awarded to him?

These are the phenomena which the *sanctums* of justice present to the Indian suitor. They are sickening beyond mortal endurance. People know it to be so, have known and have felt it to their cost, and yet the startling fact remains, that they resort to it by hundreds and thousands. Why should it be so when their ancestors went by units and tens?

There has appeared to me at all times a close analogy between the action of European medicines on Indian patients and that of English laws on Indian suitors. At least so far as the result in either case is concerned, the force of the analogy is obtrusive. The English pharmacopia has sowed the seeds of disease and death broadcast in places, which during the *Kabiraji regime*, were so many *sanitaria*, smiling with health and prosperity. And though English medicine is in every body's mouth a science eminently progressive, the painful fact remains, that some of our best villages are being entirely depopulated, and in others the rate of mortality every year is something appalling. In the sister profession, codification after the finest pattern is being pushed on with increasing avidity. The old regulations have been condemned as unwieldy, cumbrous and illogical, and the legislative anvil is hammering out law after law, well chiselled and well polished to make good citizens of our countrymen, but nevertheless litigation is ever on the increase. So that at the present day there is raging in the country a regular plague of law-suits to tire the most redoubtable of judges.

If we turn our attention to the quality of the legislation, the prospect does not seem to be at all cheering. Many of our newest laws have about them an air of crudeness, which is, to say the least, extremely lamentable. We beg pardon of the Legislature when we say that scarcely is a law passed that is not amended or tinkered shortly after. As striking illustrations of the truth of our remark, we may cite the Codes of Civil and Criminal Procedure. The Legislature have no idea as to the extent of the bustle and confusion, they necessarily cause, when a particular Code of Procedure that was idolized for years is knocked on the head, to make room for a new one. For the nonce, the Bench and the Bar, suitor and claimant, are thrown over-board into a state of comparative ignorance and inexperience. For the nonce, a sense of diffidence pervades through the entire administrative

machinery, and judge and lawyer are put under the compulsion of looking into the new Code for the most insignificant matter. For the nonce, a feeling of insecurity prevails in the land in consequence of a revolution in men's notions and ideas. Every rule, every standing order, every existing practice, comes in for its share of examination and is upset or maintained as the new law is for or against it. All this is very annoying, but the annoyance reaches its climax, when a subsequent Amendment Act restores things to their former position, by totally ignoring the new Code. When laws change with the weathercock, is it not natural that the administrators of justice whose minds had run in the old groove should through inadvertence apply the old instead of the new? And if people litigate up to the highest Court of appeal to get errors of law rectified, are we justified in branding the nation as a nation of litigants?

Turning to the great department of the administration of justice, we see that it teems with shortcomings which call for urgent reform. Our tribunals are sitting either to discharge original or appellate functions—to try cases in the first instance or by way of appeal. In regard to the former, it has become the fashion nowadays to extol the judges who preside over them as men of education and legal training, of honesty and zeal. It is quite true that this shower of compliments they richly deserve. It is quite true that the credit of giving a tone to the Subordinate Judicial Service is essentially their due. But it does not follow that the sort of justice they administer should *ex necessitate* be the very best. We propose to show categorically wherein does the evil lurk in their work of administration.

Firstly. The quantity of work which the judges of the lowest Courts are made to go through is fabulously great. Our ancestors believed in the doctrine of metempsychosis, which English education forbids us doing. Had we any faith in the Pythagorean doctrine, we would have traced in the

inner man of a Moonsiff or Subordinate Judge the soul of a jade. Forsooth, our native Judges are jades metamorphosed. Here is their Diary :—

From 6 A.M. to 10 A.M. . .	.. writing judgments.
„ 10 A.M. to 10½ A.M. . .	.. breakfast.
„ 10½ A.M. till 8 P.M. . .	.. court-business.
„ 8 P.M. to 8½ P.M. . .	.. refreshment.
„ 8½ P.M. to 11 P.M. . .	.. writing judgments.
„ 11 P.M. to 6 A.M. . .	.. supper and sleep.

Their success in life materially depends upon the quantity of the work they turn up, and the greater the quantity, the nearer their success. What should we say to a system the tendency of which is to ensure better quantitative results ? It is at best pernicious, as it must necessarily interfere with the quality of the work. The result is, that the cases are gone through with an amount of hurry that is to be deprecated, and a natural desire on the part of the judge to dispose them on insufficient preliminary or technical grounds.

A great amount of relief would these useful servants of the public decidedly have, if the ministerial portion of their duty were entrusted to their officers. But constituted as things are at present, it is simply impossible. Considering the emoluments, the education and morals of the ministerial officers, they can not as a rule be safely trusted. Barring noble exceptions, our ministerial officers are steeped in corruption up to their throat. Their poor pay and indigent circumstances are always a sufficient apology for the reception of illegal gratifications.

Secondly, in regard to the first courts of appeal, matters are worse. The District Judge is beset with multifarious duties which it would be hopeless to expect him to faithfully discharge. Were he capable of doing them with any show of success, the whole science of physiology would be falsified. On his poor lot devolves the task of hearing civil and criminal appeals and references. He is the officer to preside over the

periodical criminal assizes, to grant probates and letters of administration, to perform acts of guardianship in the case of minors, to supervise the work of the Subordinate Courts, and other duties of a quasi-judicial or ministerial character.

All this he is supposed to execute with efficiency, but let us see the sort of training which he at present brings with him into that high and responsible office. In our young days we have seen the District-Judgeship held by men hoary with age and experience whose judgment commanded public respect and confidence. They were otherwise trained judges, and though their knowledge of law might not have been profound, yet as judges of facts they were fully qualified to unravel the endless tissue of complications incidental to Indian litigation. But what are their successors now? Sir George Campbell's scheme of parallel promotion elevated to the District Bench raw Joint-Magistrates to whom civil litigation is a veritable scarecrow, and who knows no more of civil trials than the merest trios in law. And this is the judiciary on whom the rectification of the errors of his subordinate officers primarily falls. We can not do better than reproduce the words of some of our distinguished men on the insufficiency of the existing appellate tribunals.

Sir Fitz James Stephen, a quondam legal member, writes: "It appears to me that the evidence clearly shows that it can not by any means be affirmed, that an appeal from a subordinate to a District Judge is always or even usually, an appeal from a worse to a better lawyer."

Sir Richard Couch, late Chief Justice of the Calcutta High Court, says: "This appeal from the moonsiff is in most cases heard by a Judge who is not superior in knowledge or ability to the Judge whose decision is appealed against; in some instances he is inferior." Sir Richard Garth, the present Chief Justice is yet stronger. Dissatisfied with the present institution of the appellate Courts he remarks—"Surely it would be far better to abolish these first appeals altogether than conti-

nue a system which, while it is a source of great expense and delay to the suitor, is too often productive of positive injustice."

Thus while our laws are made in hot haste requiring revision immediately after, while our first Courts are incapacitated by hard work from being sufficiently careful in the adjudication of cases, while those who are to correct their errors are proclaimed to be grossly incompetent—are we justified in calling the Indians a race of litigants? The fault is certainly not in the nation—it is in the system which underlies all legislation, all administration. X X

Before dismissing this branch of our subject, we cannot help adverting to one or two causes which have of late been working on the peasantry in creating a litigious disposition. The country is passing through a state of transition in regard to ideas of right and wrong, of property and ownership. The prevailing war-cry that is being sounded from one extremity of the country to the other is 'down with vested rights! The impulse which the education of the masses though inadequate has awakened in them is a keen sense of wrong, of wanton infringement of their just rights. It need not astound the reader when he is told that during the Indigo crisis, every tenant in the District of Nuddca purchased a copy of Act X of 1859 [the Landlord and Tenant's Act] and studied it chapter and verse, simply to qualify themselves to fight with their oppressive landlords at arm's length.

Though the Indigo crisis is now a thing of the past, the keen sense of wrong which had then seized the peasantry has undergone considerable development. To it is to be referred the agrarian combination we hear of from time to time. The agrarian rising in East Bengal, and the serious rioting and lawlessness in the Deccan, are to be thereto ascribed. We apprehend that they would be repeated till things adjust themselves to the altered circumstances of the peasantry.

Apart from this fertile source of litigation, new rights and new duties have sprung up of late, which form the theses of forensic debate. Some of these rights are undefined and therefore ill-understood. I allude to all those properties which a pernicious system of sub-infeudation has called into being.

Sub-infeudation has god-fathered intricate land tenures and complexities in regard to right and ownership. Is it not a pity that our notions regarding the rights of occupancy are as confused as ever? that we cannot distinguish a ryot from a middle man? that the landlord's right to eject his tenant is shrouded in mystery? that we fail to discern the conditions of the relationship of landlord and tenant? It would be wearisome to cite more instances.

Law is defective,—men's rights and remedies undefined—justice administered perfunctorily. Talk of India being litigious after that.



THE
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THE NAGAR-KIRTAN CONTROVERSY.

I.—THE HERALD'S FIRST ARTICLE.

THERE seems to be some misconception amongst some of our brethren as to the use and object of *Nagar-Kirtan*. If the announcement made in our last issue of a Nagar-Kirtan on the occasion of our forthcoming gathering sent a thrill of joy into many a heart, it was not so received by every one. This is just what is expected in a community composed of as we are, the members of which have been accustomed to different ways of thinking, and brought up under different associations. For a long time yet, we must despair of anything like unanimity as regards the modes of our worship as well as the modes of our living. And this imposes upon us the necessity, yea, the duty of looking upon our mutual differences with more than ordinary charity. It is possible under the existing state of things that what appears most proper, decent, and edifying to some, may appear most repulsive and profane to others. There are brethren who, accustomed as they are to the soft and sweet strains of a Harmonium, would fall perhaps into hysterics when they hear what appears to them to be the deafening noise of the *Khol* and *Kurtal*, and there are others

again who would anathematize instrumental music altogether. As for ourselves, we are neither blind advocates of the one thing nor of the other, but in all things we endeavour to follow, as much as lies in our power, the Pauline maxim of proving all things and holding fast that which is good. We do not adopt a thing simply because it originated with Christians, nor do we reject anything simply because it originated with the heathen. God dwelleth not in temples made with hands; He is not an idol that He could be located in a particular place, and yet we have temples erected for His worship founded upon no other grounds than those of convenience and expediency. There is no command anywhere in the Scriptures to build Chapels or Churches; on the contrary, we read of the first Christians meeting from house to house for the purposes of reading, prayer and worship, and yet who will object to our erecting separate places of worship, either on the ground that the Invisible and Infinite God could not be contained in temples, or on the ground that temples had been first dedicated to the idols of the heathen. It is no argument, therefore, against Sankirtan or Nagarkirtan to say, that it originated with Chaitanya. The real question is, not who originated it, but is it good? If Chaitanya originated a good thing, then by all means, let us adopt it. But it is not *Kirtan* which is so much found fault with as Nagar-Kirtan. Parrading in the streets with flags &c. &c., it is said, is not only childish but profane. It is religious vanity—ostentation. We confess we cannot look upon this holy exercise in this light. Those who think in this way do not evidently enter into the spirit and scope of a Nagar-Kirtan. The object of a Nagar-Kirtan is to rouse men from a state of sin and spiritual unconsciousness to a sense of their duties and responsibilities. It is a call to worldly people to awake from their sleep and accept the salvation that is offered at their door. It is, moreover, in the case of the Christian Nagar-Kirtan, one of the most effective modes of witnessing for Christ and glorying in

His Name. The high and the low, the rich and the poor, here find an opportunity, as they walk along the street, to glory in the cross of Christ. Here, therefore, is neither vanity nor ostentation. The spirit that animated the disciples of old who with branches of palm trees in their hands went forth to meet their Lord on his triumphal entry to Jerusalem, crying, in spite of the rebuke of the Pharisees and Scribes, Hosannas to His ever blessed Name, animates in these degenerate days those that join in the Nagar-Kirtan. Are not Christians now-a-days often ashamed of the name of Christ? Is not Christ excommunicated from what is called genteel or fashionable society? You meet your friend, or neighbour, or acquaintance and you talk of every one and of everything except of Christ and of the things that concern his Kingdom. The name of Christ is heard only in the Church, and in some cases at the family altar. There is no such thing as living for Christ and witnessing for Him. When Christian life has gone down so low, we feel quite confident that our brethren will find our Kirtan and Nagar-Kirtan quite refreshing and reviving. To those who still remain sceptical or suspicious, we would only say, come and see.

It is not, however, denied that the soul stirring Kirtan may not be abused, and its holy uses converted into unholy purposes. We are quite aware of the danger of its degenerating into a mere *tamasha* or amusement, but this affords us no reason why, while guarding jealously against its abuse, we should not have recourse to its just and legitimate use. We have only to read the History of the Church to be convinced of the fact that some of the most holy ordinances of our religion have been at times abused, and in fact, it is difficult to point to a single apostolic ordinance or institution which has not been at times grossly abused and which is not even now abused. Have not our very prayers, our devotions, our works for the Lord become cold, formal, and very often hypocritical? Has not the holy ministry been often converted into priestcraft

and into an engine for spiritual tyranny? Has not the commemoration of the dying love of our Redeemer given rise to all kinds of superstition and idolatry? In view of these facts it is neither wise nor charitable to condemn *Sankirtan* or *Nagarkirtan* from fear of its possible abuse.

II.—MR. DAYS'S REPLY.

I have read with some interest your article on Nagar-Kirtan or rather Christian Nagar-Kirtan, partly because I was once a Vaishnava and took part in many Nagar-Kirtans, and partly because I have abjured allegiance to Chaitanya and become a follower of Christ. Forty years ago, when you, Mr. Editor, were probably not born, I, as the son of a pious Vaishnava, used to join in Nagar-Kirtan processions in my Native village, and used not only to sing the praises of Radha, Krishna, Chaitanya and the rest, but to dance with hands lifted up towards the heavens. From this it would appear that I have some knowledge of the subject on which you write; I hope therefore you will allow me to make some remarks on your article.

You observe in the beginning of your article that "if the announcement made in our last issue of a Nagar-Kirtan on the occasion of our forth-coming gathering sent a thrill of joy into many a heart, it was not so received by every one." I don't wonder that there was a thrill of joy. When I was a Vaishnava boy I never heard the announcement of a Nagar-Kirtan without a thrill of joy; indeed, the announcement of a Nagar-Kirtan produces a far sharper thrill of joy in a Vaishnava than in a Christian, for it is a common saying that the "sound of the *Mridanga* makes the Vaishnava mad"—mad with extatic rapture. The sensation of joy, you will thus perceive, is no justification of Nagar-Kirtan, for joy is felt equally by the Vaishnava and the Christian.

I confess I am one of those who received the announcement of the proposed Nagar-Kirtan with no feelings of joy. I re-

ceived it with mourning and lamentation. I felt I could, on account of this announcement, clothe myself in sack-cloth and put ashes on my head, like the prophet of old. And why? Because I feel that animalism is entering into the infant Church of Bengal. The thrill of joy of which you speak is no spiritual joy—the Holy Spirit has nothing to do with it—it is mere animalish joy—it is mere physical excitement of the nerves. I felt it when I was a Vaishnava boy. I then mistook it for religious feeling, but religion had nothing to do with it. It was of the earth, earthy; of the body, bodily; of the animal, animalish. And I fear the thrill of joy of which you speak is of the same character.

You observe—"For a long time yet, we must despair of anything like unanimity as regards the modes of our worship as well as the modes of living." I hope, Sir, you do not mean to say that modes of living are as important as modes of worship. Modes of living depend upon peoples' circumstances, upon tastes, upon caprices; while our modes of worship ought to be based on the Word of God. We are not at liberty to introduce any innovations in our modes of worship. We are to follow, as closely as altered circumstances permit, the pattern set forth in the New Testament. Any departure from that pattern is wrong.

In defending Nagar-Kirtan, or rather what you call Christian Nagar-Kirtan—you may as well talk of Christian *Dol* or Christian *Rash*—you say in substance, that it does not matter with whom the practice originated, but whether the practice is good. But I better quote your own words—"The real question is, not who originated it, but is it good?" Oh, dear, no; *that* is not the question. The question is. Has the thing Apostolical sanction in its favour? Is it enjoined in the New Testament? Is it agreeable to the practice of the earliest and purest ages of the Christian Church? If it is not, it ought to be summarily rejected—however expedient, convenient, useful or good it may be. You say—"If Chai-

tanya originated a good thing, then by all means, let us adopt it." I beg your pardon, Mr. Editor. In anything physical or social or intellectual or moral, in any matter affecting what you call modes of living, I could adopt any improvement originated by Chaitanya or by Satan himself. But modes of worship are a consecrated ground. Here Christ reigns supreme. Let no unhallowed foot enter into that holy of holies. So far as modes of of worship are concerned, I call no one Master except Christ.

Do you mean to say, Sir, that after having abjured the devil and all his works, and embraced Christ, I should go back to the beggarly elements of Hinduism? Do you mean that after having learned the true mode of worshipping God in spirit and in truth from the greatest, best, wisest and divinest of teachers, I should take lessons on that subject from the mad-cap of Navadvipa? I have not so learned Christ. Let Deists and Theists, Brahmos and Theosophists and eclectics of every name and colour, borrow from mere human teachers, and concoct a religion, a ritual and liturgy of their own, but we who have Christ for our teacher, and the Word of God for our directory, do not require any help in religious matters, from any mere human teachers however eminent. I may ask in the words of the poet—

Is Christ the abler teacher, or the Schools?

If Christ, then why resort at every turn

To Athens or Rome, for wisdom short

Of man's occasions, when in Him reside

Grace, knowledge, comfort,—an unfathomed store?

Is Christ the abler teacher, or Chaitanya? If Christ, then why have reverse recourse to Chaitanya? Or are we to supplement the defects of Christ's teaching by that of Chaitanya?

But you argue that we do many things which are not enjoined upon us in Scripture; for instance—"There is no command anywhere in the Scriptures to build Chapels or Churches."

Neither is there any command anywhere in the Scriptures to the effect—Thou shalt breathe. The fact is, the Scriptures were written for human beings, who are supposed to have common sense, and not for irrational creatures. Common sense tells people that if they are to worship God together they must meet in some place, and in a place protected from sun, wind and rain, that is to say in a house. That house is Chapel, Church or Cathedral. But you are mistaken in supposing that there is nothing said on the subject in the Scriptures. If there is no command, there is the authority of Apostolical practice. The first meeting of the Church of Christ upon earth was held in “an upper room” (Acts. I. 13) in Jerusalem. That upper chamber was the first Christian Church in the world.

You quote in connection with this subject the exhortation of the Apostle Paul—“Prove all things ; hold fast that which is good.” You mistake if you think that this precept was meant by Paul to be understood universally ; it is to be understood only in connection with the context. It has no reference to heathen teachers or to things in general. It has reference only to the doctrines and religious opinions of those who “prophesied” in the Thessalonian Church. The Apostle says—“Quench not the Spirit. Despise not prophesyings. Prove all things ; hold fast that which is right.” That is to say, as if the Apostle had said—“Be careful that ye do not in any way quench the sacred flame of the Holy Spirit in any of His influences. And as a regular attendance on divine ordinances will greatly tend to cherish the influence of the Spirit, and a neglect of them will obstruct those influences, see that ye do not despise the holy exercises of prophesyings in which the ministers of Christ interpret Scripture, or exhort hearers, but listen to them with reverence. At the same time be on your guard that you do not accept every thing you hear. But try all things with attention, examine them carefully, and hold fast that which is good.”

I am astonished you bring forward the triumphal entry of our blessed Lord into Jerusalem as an argument proving the lawfulness of Nagarkirtan. That entry is not an established institution or ordinance in the Church. It was done once for all, and in fulfilment of prophecy. Neither is the conduct of the multitudes of the streets of Jerusalem, who one day cried saying, "Hosanna to the Son of David," and a few days afterwards joined in the cry, "Crucify him," worthy of being imitated by Christians.

You defend Nagar-Kirtan by observing that its object is "to rouse men from a state of sin and spiritual unconsciousness to a sense of their duties and responsibilities. It is a call to worldly people to awake from their sleep and accept the salvation that is offered at their door." Before the introduction of Nagar-Kirtan by Chaitanya, were not men roused from a state of sleep and spiritual unconsciousness, and are they not to-day roused in Christendom and Heathendom? By what means? Not by the heathenish and devilish institution of Nagar Kirtan—I call it devilish because the holy apostle calls heathenism or idolatry devil-worship—but by the divinely instituted ordinance of preaching. Has preaching lost its efficacy to rouse men from their spiritual torpor? And must we call in the help of the crack-brained enthusiast of Nadiya to make the word of God effectual in the saving of souls? Is not the word of God to-day as "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow," as it was in the days of the Apostles? If it is, then away with Nagar Kirtan; away with its demoniacal paraphernalia of *Khol*, *Kartal* and the rest. Let us stick to the old-fashioned but divinely-appointed ordinance of preaching, and the Lord will bless our labours. Let us not offer strange fire on the hallowed altar of the Lord, lest Uzzah-like we be consumed by the fire of the divine displeasure.

You further say, that Nagar-Kirtan is "one of the most

effective modes of witnessing for Christ and glorying in his name." Poor Paul! poor Peter! poor Apostles! How greatly you are to be pitied that you did not know Nagar-Kirtan! For if you had been acquainted with that invention, you would, no doubt, have witnessed for Christ more "effectively" than you did! But there is this consolation for you, O ye holy Apostles, that it was not your fault that ye did not know the invention, for ye were born fourteen centuries before the birth of Chaitanya. Pray Mr. Editor, what do you call witness-bearing for Christ and glorying in His Name? If I were to walk through the streets of Calcutta and at every step bawl out saying, "Ho, ye people, come to Jesus," or if I were to put a label on my forehead—"Follow Christ," would you call that witness-bearing for Christ? Would you not rather call it blaspheming the name of Christ? I have read of some people in Judea who thought they bore witness for God and gloried in his name, by making broad their phylacteries and enlarging the borders of their garments, by standing in the corners of streets and making long prayers. From such Pharisaism may the good Lord deliver us.

III.—THE *HERALD'S* SECOND ARTICLE.

Mr. Day's letter or rather invective against Nagar-Kirtan which our readers will find elsewhere reminds us of the days of Dr. Duff, when that eccentric Missionary arrived in India and proposed to convert her by imparting Gospel instruction through the medium of the English language, and by founding Schools and Colleges in which were to be taught all the stores of Western Science and knowledge. Many in those days reasoned like Mr. Day and exclaimed, 'Has preaching then lost its efficacy? Has the word of God ceased to be as "quick and powerful and sharper than the two-edged sword" as it was in the days of the Apostles? Are not men converted now-a-days by the divinely instituted ordinance of preaching? And must we call in the aid of English education and

Western Science, of Bacon and Locke, of Milton and Shakspeare, of Reid and Brown, to make the word of God effectual in saving souls'? But Dr. Duff persevered, and within a few years disarmed by his success all the invectives and sarcasms of his opponents, who were as devoted and sincere as Dr. Duff himself, but who lacked Dr. Duff's keen foresight and wisdom. Dr. Duff, however, did not mean to supersede preaching by Education as his opponents thought, but he only felt that one of the most efficacious modes of presenting the Gospel to the Indian was by means of English Education. What Dr. Duff thus claimed for English Education, we now claim for Nagar-Kirtan. But Mr. Day says, Nagar-Kirtan is 'heathenish' and 'devilish.' "Away," says Mr. Day, "with its demoniacal paraphernalia of *Khol* and *Kartal* and the rest. Let us stick to the old-fashioned but divinely appointed ordinance of preaching, and the Lord will bless our labours. Let us not offer strange fire on the hallowed altar of the Lord, lest Uzzah-like we be consumed by the fire of the divine displeasure." In thus denouncing against *Khol* and *Kartal*, and warning the advocates of Nagar-Kirtan, Mr. Day evidently forgets the case of David, who not only made use of *Khol* and *Kartal*, but actually "danced before the Lord with all his might," and instead of himself being consumed Uzzah-like, his wife who had seen him "leaping and dancing before the Lord," and who had "despised him in her heart" was struck with barrenness. Mr. Day should then remember that though there is no actual case of warning against those who join in Nagar-Kirtan, there is an actual instance of warning against his own conduct. We give all credit to Mr. Day for his desire to watch zealously against the entrance of animalism into the infant Church of Bengal. In this laudable desire, he has our full sympathy, but he sadly errs if he thinks that Nagar-Kirtan has any necessary connection with animalism. We fear already too much animalism, if by animalism is meant sensuality, has entered into our

infant Church, but this consists not so much in the use of *Khol* and *Kartal* as in the use of beef and brandy, and the refined creature comforts which western civilization has introduced into our midst—comforts which are very often sought after at the expense of benevolence and other disinterested affections. The whole history of Vaishnavism, however, forbids us from concluding that *Khol* and *Kartal* have a tendency to make people animalish or sensual; on the contrary, if any sect of Hindus are more spiritual and less sensual, it is, we believe, the Vaishnavas who abstain from all animal food and wine, and who are rarely found guilty of excesses in meat or drink. But Mr. Day here offers us his own experience as a test, but he will excuse us if we say in reply that we cannot accept it as a safe guide, as according to Mr. Day's own confession, it is the experience of a heathen boy. If Mr. Day, when a boy joined in Nagar-Kirtan for the animal excitement alone, and knew nothing better, there is ample excuse for it, but surely it would be monstrous to regard this as a criterion as to what Nagar-Kirtan is with Christians. We would entreat Mr. Day to forget his boyish experience for a while and test Nagar-Kirtan again with the light and experience that he has now. As for ourselves we were opponents of Nagar-Kirtan once when a boy and had we believe as strong prejudice against it as Mr. Day has now, but we went, saw, and were conquered. This is *our* experience, and the reader is welcome to take whichever he likes—that of Mr. Day as a heathen boy, or that of the writer of this article as a Christian youth.

As to Scriptural sanction, we do not think Mr. Day has met our argument. Our position is that whatever is calculated to help our devotion or preaching is lawful, though there may not be an express text for it in Scripture. Accordingly we said that the only test for Kirtan should be, "Is it good?" To this Mr. Day says: "Oh, dear, no; *that* is not the question." The question is—Has the thing Apostolical sanction in its

favour? Is it enjoined in the New Testament? Is it agreeable to the practice of the earliest and present ages of the Christian Church? If it is not, it ought to be summarily rejected—however expedient, convenient, useful or good it may be.” In the above Mr. Day has given us not less than four tests—first, is it scriptural, second, is it apostolical, third, is it agreeable to the practice of the earliest age of the Christian Church, and fourth, is it agreeable to the practice of the present age of the Church? Mr. Day is a Free Church Minister, and therefore we would ask him,—Is instrumental music agreeable to the practice of his Church? Is it enjoined in the New Testament? Has it apostolical sanction? If not, why then have instrumental music at all? Is Mr. Day’s weakness for the harmonium then, for we have seen him using it in divine worship, accounted for by the fact that it was invented in a Christian country? But is Mr. Day quite sure that a Christian was its inventor, and that it was invented for divine worship? Or does Mr. Day believe that the *Khol* and *Kartal* have special attractions for the devil which neither the organ nor the harmonium has? Mr. Day says, Kirtan is “heathenish” and “devilish.” This is more easily said and written than conceived? We ask what is heathenish or devilish? Is it the hymn that is sung, or is it the musical instruments that are played or is it the language of the hymn? The language no doubt is heathenish, the language spoken by heathens, it being neither Hebrew nor Greek, but as for the instruments and the hymns we must say that they form no monopoly of the heathen, the instruments being found in the Jewish Church, at least, and the substance of the hymns being taken from the Scriptures. Does Mr. Day then find fault with the Kirtan, because its hymns are composed in a heathen language? Then, surely, Mr. Day should first find fault with his own name, for *Lal Behari* is a heathen name. But enough.

In the next place, we do not think Mr. Day has ans-

wered our argument drawn from the practice of the Christian Church in setting apart places for divine worship. Mr. Day says: "But you argue that we do many things which are not enjoined upon us in Scripture, for instance—'There is no command anywhere in the Scriptures to build Chapels or Churches.' Neither is there any command anywhere in the Scriptures to the effect—Thou shalt breathe. The fact is, the Scriptures were written for human beings, who are supposed to have common sense, and not for irrational creatures. Common sense tells people that if they are to worship God together they must meet in some place, and in a place protected from sun, wind, and rain, that is to say in a house. That house is Chapel, Church or Cathedral." Surely Mr. Day does not mean to say that worshipping God in *some* place, and worshipping God in *a place particularly appointed for the purpose* are one and the same thing. Because some food is necessary, it does not follow that a particular kind is necessary. The early Christians met from house to house; they also once met in an upper room, but they neither set apart the houses nor the upper room in which they met for the purpose of divine worship alone. It is the custom of setting apart particular places for divine worship to which we referred and of which we said it had no sanction in the New Testament. Mr. Day was once the pastor of a congregation in Calcutta, and he and his congregation used to meet for worship in a particular building set apart for that purpose. Would Mr. Day have allowed that building to be fitted up now for a dinner party, now for a stable, and again for divine worship? Thou shalt breathe and thou shalt worship in a particular place set apart for the purpose, are not at all analogous—the first is necessary, the second is not.

Then referring to our argument drawn from Christ's triumphal entry into Jerusalem, Mr. Day says: "It was done once for all, and in fulfilment of prophecy." Surely, if a thing can be done once under divine authority, it can not be an evil

per se, and if it is not an evil *per se*, it should be judged on its own merits as to whether in a particular case, it is evil or not. Before, therefore, Mr. Day can expect us to change our opinion, he must prove, either by actual results or otherwise, that it is an evil.

IV.—MR. DAY'S REJOINDER.

Before I begin to reply to your answer of my first letter, allow me to say that your printer has made me ridiculous in several passages. I have marked more than half-a-dozen typographical errors, some of which are of a serious character. I shall mention two or three of these. On page 505, second column, your printer makes me say—"Is it agreeable to the practice of the earliest and *present* ages of the Church—a sentence as ungrammatical as it is unintelligible. For *present* read *purest*. Your printer makes me say on the same page, column third, "If Christ, then why have *reverse* to Chaitanya?"—a sentence which has no meaning. For *reverse* read *recourse*. At the end of my letter your printer makes me say—"From *much* Pharisaism may the good Lord deliver us,"—from which your reader would justly infer that I was an advocate of Phari-saism to a certain extent. For *much* read *such*.

1. You entirely misunderstand Dr. Duff's scheme of missionary education when you say that that great missionary "felt that one of the most efficacious modes of presenting the Gospel to the Indian was by means of English education." If you read Dr. Duff's *India and Indian Missions*, and the many speeches in which he expounded and vindicated his scheme, you will find that he laid stress on three points:—*first*, that English education has a tendency in Indian youth to produce disbelief in Hindooism; *secondly*, that English education prepares the mind to appreciate historical evidences, and thus to appreciate the evidences of Christianity; and *thirdly*, that if from early boyhood an Indian youth be impregnated with Christian instruction he will, humanly speaking, when he attains to years of discretion, be disposed to em-

brace the Christian religion. Every one must admit that English education, if imparted in a Christian spirit, has a tendency to *prepare* the way for Christianity, and that all missionary education is meant only to be *preparatory* for the Gospel. You say—"What Dr. Duff thus claimed for English education, we now claim for Nagar-Kirtan." You must have been laughing in your sleeve, Sir, when you penned that sentence. Do you mean seriously to say, Sir, that a procession through the streets with *Khol* and *Kartal*, accompanied with the singing of Christian hymns, does the same work from a missionary point of view, as is done by the Missionary Colleges of Calcutta? If it does, then I would advise the Rev. Messrs Macdonald, Hastie and Johnson, to close their costly educational institutions, and to parade through the streets of Calcutta with *Khol* and *Kartal* and Christian hymns. In what way does Nagar Kirtan prepare the way for the Gospel? In no way that I know of. Instead of preparing the way for the Gospel, it is my conviction that it is apt to become a stumbling-block in the way of the Gospel. I was not present at the last year's celebration of the Christian Nagar-Kirtan—and I could not conscientiously be present—but a friend of mine who was present told me that, while the procession was going on through the streets, he overheard a Hindu saying, এ ব্যাটারা আবার বৈষ্ণব হলো কবে? — *When did these fellows become Vaishnavas?* And I am much mistaken if that is not the feeling of every Hindu. I say therefore that Nagar Kirtan is a cause of offence and a stumbling-block in the way of the Gospel.

2. You bring the case of David who you say, "not only made use of *khol* and *kartal* but actually danced before the Lord with all his might." I don't know whether you have dancing in your Nagar-Kirtan, but if you have not, you better introduce it, as you have an illustrious precedent in the case of King David,—and a Scriptural precedent too. But may I ask you a simple question? What provision have you made for the Ark of the Covenant before which David danced?

But the subject is too solemn for irony. Let me remind you that the dispensation of shadows and figures has passed away, that we live under a wholly spiritual dispensation, that we do not now worship God, like David and Miriam, with tabrets, and cymbals, and dances, but we worship God *in spirit and in truth*. The advent of the spiritual dispensation was proclaimed by our blessed Lord to the woman of Samaria in these solemn words—"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." Thus the dispensation of shadows and figures, of cymbals, of timbrels, of dances, of *khols* and *kartals*, was abolished, and a new and spiritual dispensation was proclaimed. It is with infinite regret I perceive that you are trying, though unconsciously, to introduce the spirit of Judaism, or rather, of Judaism and heathenism mingled together, into the infant Church of Bengal. You are constructing the Christian Church of Bengal after the pattern, not only of the Temple of Jerusalem which has given place to the spiritual temple of the Christian dispensation, but also of the temples of Mathura and Brindaban, which St. Paul would designate as the synagogues of Satan. I read in Church History that a similar spirit of Judaism and Hellenism (which is just heathenism) prevailed in olden times at Alexandria, and became the fruitful mother of innumerable heretical opinions and sects; and I therefore solemnly protest against your attempt to introduce a similar spirit into the Church of Bengal.

3. In my former letter I described the "thrill of joy" of which you had spoken in connection with Nagar-Kirtan, as "animalish." And here, by the way, I have to complain that your printer through inadvertence left off one line in my manuscript. I wrote—"It is of the earth, earthly; of the body, bodily, of the animal, animalish." Your printer makes me say only—"It is of the animal, animalish." But let this

pass. You remark on this charge that Nagar-Kirtan has no "necessary connection with animalism. We fear already too much animalism, if by animalism is meant sensuality, has entered into our infant Church, but this consists not so much in the use of *Khol* and *Kartal* as in the use of beef and brandy, and the refined creature comforts which western civilization has introduced into our midst." For the matter of that, animalism may consist in the indulgence not only of beef and brandy, but also of *Loochi* and *Sandesh*, and animalism is not confined to the west, but it is also found in the east. I did not, however, refer to eating or drinking. When I say that *kirtan* is animalish, I mean that the pleasure which men feel in *Kirtan*, Christian or other, is mere animal joy, mere physical excitement of the nerves. There is more of the animal than of the spirit in it. The Vaishnava uses *Khol*, *Kartal* and other instruments for devotional purposes, for his devotion is not of a spiritual character. His is a muscular devotion, physical exhilaration of the nerves, consisting in bawling aloud, jumping, dancing and other bodily exercises. Whereas the Christian worships God in spirit, and in truth. I admit that even in Christian devotion there must be something of the body, for we are not disembodied spirits. We must make use of our eyes, of our lips, and of our ears, for seeing the letter of the Word of God, for reading it, and for prayer and praise. But the less there is of the body and of the sense in our devotion, the more conformable is it to the high spiritual standard set forth by our blessed Saviour. Now, in Nagar-Kirtan the bodily or the sensual or the animalish, is nearly all in all. There is deafening music—if music that can be called where discord reigns supreme; there is stentorian loudness, at which the spirit of devotion is scared away; there is a great deal of bodily gestulation, which is certainly sensuous, if not sensual; and there is—or ought to be—dancing, which is certainly not spiritual in its character. I call *Kirtan* or *Sankirtan*, or *Nagar*

Kirtan animalish, because there is in it more of the body, of the sense, of the animal, than of the spirit. Can any sane man deny the propriety of the epithet?

4. You ask my opinion as to instrumental music in Churches. You can infer what my opinion is from what I have said above. The less there is of the sense in our devotions the more spiritual they are in their character. I can imagine nothing grander, nothing sublimer than the vocal melody of, say, two thousand persons, in some of our Presbyterian congregations in Scotland, all "making a joyful noise unto God." That vocal melody is, in my opinion, sublimer than the organ peal of the proudest cathedral. And if ever I sanctioned, as you say I did, the use of a harmonium in any place of worship where I officiated as a minister, I did it, not because of my "weakness for the harmonium," but because of the weaker brethren and sisters of the congregation who considered instrumental music as a help to their devotions. My opinion of instrumental music in Churches is the same as that of Rabanus Maurus, quoted by Hooker in the 5th Book of his *Ecclesiastical Polity*, who says:—"that at the first the Church in this exercise was more simple and plain than we are; that their singing was a little more than only a melodious kind of pronunciation; that the custom which we now use, was not instituted so much for their cause which are spiritual, as to the end that into grosser and heavier minds, whom bare words do not easily move, the sweetness of melody might make some entrance for good things." Instrumental Church Music is, in my opinion, a concession made to those "*grosser and heavier minds* whom bare words do not easily move"; and the Church would be more spiritual in its character if instrumental music were altogether abolished. But, Sir, there is music and music. The lofty and solemn peal of the organ edifies the heart, if it does not enlighten the understanding. But can you say the same of the "harsh dissonance" of the *Khol* and *Kartal*, of the un-

earthly loudness of the *Kirtan*, of the curious contortions and gesticulations of the body, of the jumpings and dancings—the usual accompaniments of *Nagar Kirtan*?

5. You find fault with me for calling *Kirtan* “heathenish.” If not “heathenish,” what is it? Is it Christian? In what century of the Christian Church was it celebrated? Do you deny that *Kirtan* was instituted by Chaitanya for celebrating the praises of Krishna? Was *Kirtan* heard of before his time? Is it not a heathen custom? You alter the *Kirtan* a little, and call it *Christian Kirtan*. You change only the words of the hymns, but you retain the thing itself in its integrity. Surely, the Holy Spirit who is abiding in the Church, and who will abide in it till our Lord’s second coming, does not stand in need of a transmogrified heathen custom for the edification of believers.

6. You find fault with me for calling *Kirtan* “devilish.” My authority for calling it so is St. Paul, who says (1st Cor. X. 20)—“But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.” From this passage it is plain that St. Paul calls the heathen gods or idols “devils;” their worship, therefore, is devil-worship; and any peculiar custom or rite or ceremony connected with that worship must be characterized as “devilish.” *Kirtan* being a peculiarly heathen practice in connection with devil-worship, it must be characterized as “devilish.” If this be the case, then away with *kirtan*; for I would not that my brethren, the Christians of Bengal, should have fellowship with devils.

7. In reply to your argument drawn from our Lord’s triumphant entry into Jerusalem, I had said that it was done once for all and in fulfilment of prophecy, and that the conduct of the *hoi polloi* of the streets of Jerusalem was not fit to be imitated by Christians. On this you remark—“Surely, if a thing can be done once under divine authority it cannot be an evil *per se*, and if it is not an evil *per se*, it should be judged

on its own merits as to whether in a particular case, it is an evil or not." Under divine authority? Where do you find that? It is not said that Christ authorized the multitude to cry out; but when the Pharisees said that the people should be rebuked, Jesus replied that, "If these should hold their peace, the stones would immediately cry out." This only shows that our Lord thought that it was natural that the people should cry out, and not that he authorized them to cry out. But granting, though not admitting, that the people cried out under divine authority; what then? Is every thing *once done under divine authority* obligatory upon us? Do you mean to say, Sir, that we should now observe Saturday as our Sabbath because God commanded the Jews to observe that day? Do you mean that we should now circumcise our male children because the Jews observed that practice by divine command? On the principles of the *Indian Christian Herald* we should, because what was once done under divine authority should be done again. I see plainly, Sir, that you are wishing to introduce Judaism along with heathenism and devilry into the Church of Bengal. You tell us to dance because David danced; you tell us to take up *Khols* and *Kartals* because the Jews had timbrels and cymbals; you tell us to parade through the streets, because the *hoi polloi* of Jerusalem did so; and you will next tell us to revive all the glories of the Temple Worship and the Levitical economy. But you will tell me, perhaps, that when our Lord rode triumphantly into Jerusalem, it was no longer the Mosaic dispensation. Most certainly it was. For the veil of the Temple had not then been rent; and the foundations of the Christian Church had not been laid, for the Holy Spirit had not been poured on the disciples.

I have again to apologize for the length of this letter; but I hope you will excuse me, as I consider the subject to be of vital importance.

RAMBHADRA : ON THE MOFUSSIL HAKIM.

CHAPTER XX.

"Do you know me?" asked Kokila, the moment she saw Rambhadra open his eyes and fix them on her.

"No—yes—that's to say and—" was his broken answer, interrupted almost at its commencement. And Rambhadra eyed her once more as if he was about to look into the inmost depths of her soul. But scarcely had he articulated another word when he heard the sound of a stifled sob proceeding from his fair companion.

"Dear me! Kokila, you are crying? What ails you? You know I am powerless to console you—such a wretched, down-trodden man like me. What can I do for you?" said the youth, his generous sentiments getting the better of his judgment.

Kokila went on crying, and the pearly tears trickled down her ruddy cheeks moistening her Sari.* She thought that her heart would break. Her pent up feelings found a free vent, and as she sat beside Rambhadra's mattress, she appeared to be a veritable Niobe.

Rambhadra was exceedingly moved. He did not know precisely what to do. At one time he thought of leaving his house and leaving her on some pretext never to see her face again. Then as their eyes met, a feeling of affection sprung up in his bosom, which he was unable to shake off. What with her youth and the handsomeness of her features—the rotundity of her contour—the large swimming eyes rendered sweetly reddish with a little crying, the air of softness and languor about her, the desolation attendant on her state—alone, unfriended and despised in this wide, wide world. The circum-

* Native woman's wearing cloth.

tance that she had been all night bending over him and doing a nurse's service thawed Rambhadra's previous resolution. So that when he got up from his sorry bed to welcome the woman, it was with a joyous heart—joyous because it was a bright morn following a ghastly night, and joyous because the oval face of Kokila appeared to him to be another sun and brighter. He took a vow to live and die for the idol of his soul—for that serene beauty who was destined to be his regenerator in this world of woe.

Reader! please don't start when I say that a woman without tears is a bottle of beer without the beer, or a dog without a tail. Eliminate her tears, and she is stale and monotonous, weary and homely. A tearless wife is plain rice and curry, which one is obliged to take daily without any great zest. A dog is nothing without his tail. The poor animal when glad wags his tail, when afraid he conceals it, when excited he holds it up. In fact the tail is the essence of the dog, and yet people of unnatural inclinations sever it from the dog's trunk. A tearful woman is the only living thing in a household. She imparts to inert males motion, locomotion and what not. Think you that we should sweat and work if feminine tears were not plentiful on the occasion of festivals, and gala-days, for want of a good gown or trinket? 'Pechi's mother wears a beautiful necklace. Aduri's aunt puts on a splendid *sari*,' perpetually assail our ears during the Durga Pujah. We are minded to look indifferent, but there is the irrepressible tear flowing fast from the sockets of our good lady, and you become *volens nolens* a convert to the philosophy of tears. Woman's tears transformed Jove into a bull. Penelope's tears made Ulysses, you know what; Cleopatra's tears unmanned Mark Antony, Sita's converted Rama into a fool. Need we recount any more examples? In your domestic circle, the rigour of domestic government is considerably modified by woman's tears. And you cannot control your women lest they shed tears.

We beg pardon of the fair reader when we say that there are tears and tears. What is more noble and lofty than woman's tears shed at men's misdoings, sins and crimes? What is more refreshing and soothing than women's tears of affection, shed at the danger or risk, difficulty or privation, their lords have to pass through? And oh! what a melancholy joy does one experience when he sees his wife or daughter sitting by his bed side, shedding hot but sincere tears to see him suffering from disease or pain, and far beyond her reach to cure or allay?

Kokila's tears were real tears, and they had their desired effect. They dispelled from Rambhadra's breast the modicum of fear or hesitation which on the previous evening had prompted him to shun her company. Once more Kokila appeared to him a ministering angel in the midst of his griefs and tribulations.

Kokila was far too keen-witted not to perceive the revolution her friend's sentiments had been passing through. So when he looked up, she did not fail to see the stamp of resolution in his face, and resolution which said, 'Fear not, Kokila, I am entirely at your service. I will live or die for your sake.'

It was verging upon eight in the morning, when Kokila addressed herself to quitting Rambhadra's house. She fetched a deep sigh as she got up, and evidently with the object of hearing some assurance of Rambhadra's sympathy with her miserable plight.

'Where are you going, dear?' asked Rambhadra, breaking a long silence.

'Nowhere. I go to my perdition.'

'That's foolish. Know you not that the Magistrate's warrant is still hanging over your head? You'll be taken in, darling, by the scoundrels of the Police the moment they know you are in the village.'

"The Magistrate's warrant, the wanton freaks of the

Police, incarceration and death itself, are heavenly joys in comparison to the mental agonies I am enduring. I can endure those with the greatest composure, if I am relieved of these. I was born to be miserable. Oh that my mother had put salt into my mouth and not milk, when she fondled me in her lap. Oh that she had linked me to a corpse and suffered me to vegetate in the cold embrace of Death. Happy, infinitely happy I should have been in that state. But it breaks my heart to think of the blight that should overtake my heart, when its petals were opening to suck the dew of love. Despise me not, but pity me, when I say, that I would part with half the span of my life, were I assured of the sincerity and constancy of him, whom I worship as my soul's idol."

This peroration electrified the young man. He hoped that she had meant him as her 'soul's idol', but then the thought of Bangshi being her first reported lover shot across his mind. Was she still thinking of that ill-fated youngman? If so, it was the worst insult she could do to his feelings, in his own house and while mourning for a departed parent? But before he could find words to give expression to his mind, Kokila again burst forth.

"Young man, desperate was I last evening when I went to the mango-tope in quest of you. I had all the armoury I required to shield me from the arrows of a perverse Fate. I would have done it, and mean to do it still."

This assurance of love on her part entirely disabused Rambhadra's mind of his doubts and fears. Once more Rambhadra looked up, but this time it was a look of love. Their eyes discoursed with each other, and such discourse! Rambhadra smiled, and then Kokila smiled. Forgotten were the cares, the anxieties of the world. Forgotten were the terror of the law and the modern gallows. Forgotten was the mother, who had died the previous day. And oh! forgotten were the image of Taraka and her thorny love.

CHAPTER XXI.

Not words but deeds—not speculation but action—not sentiment but practice—raise in us by their antithesis feelings of no pleasant stamp. Human woes are many and manifold, but the worst is our inability to reduce our words into deeds, our professions into acts. Thus it is with frail man—from the crowned head to the lowly peasant. Royal promises are proverbially hollow by the insincerity which pervades them. Peasant resolutions to keep aloof from gin-shops and other vanities are equally hollow. Take the intermediate positions, and the divergence between words and deeds is quantitatively as great. There are however certain exceptions to the rule, and these exceptions are honorable—because they are exceptions, and because sincerity is their redeeming feature. Martyrs and ascetics are objects of reverence, because the herd consists of hypocrites or libertines. Shakespeare says Jove smiles at lover's perjuries ; but all protestations of lovers are not perjuries, and all lovers don't perjure themselves. Rambhadra, for instance, after being assured of Kokila's love, was resolved to screen her from the law's clutches, and his was the resolution of a martyr. And the learned reader might cite other instances.

But however firm one's resolution may be, there is great unpleasantness when one has to think out how it is to be executed. The rugged paths of matter-of-fact life, its uncouth means and appliances, and the uncertainty of reaching the goal of one's desires, are apt to make cowards of us. Not that inconsistency is innate in man, but it is these which melt his resolutions into thin air.

To resume our story. Rambhadra, though resolved upon protecting his beloved, was at a loss to how to effect it. He was poor and friendless ; it was day time, and the village was astir, and yet he must do the deed. He thought that his friend Siru, the goldsmith, might contrive some means to

bring about the wished for result ; and his heart yearned after the goldsmith's counsels. Bestowing his fair companion in a retired room of his house and securing it by lock and key, Rambhadra directed his steps to the goldsmith's, whom he saw puffing his blow-pipe on a trinket he was making, with as much of mental abstraction as his calling required. Siru started at the visitor's sudden entrance, the blow pipe dropped from his hand extinguishing the lamp that was burning underneath, and the man was about rising from his seat, when the face of his friend removed his anxieties.

'Hullo, friend ! you're welcome. I am sorry, you have lost your mother. They say misfortunes never come single. By the bye, I heard from a reliable source that that wench Kokila has turned up. But why not sit down and have a smoke ?'

Rambhadra sat upon the ground, and taking the clay-top of the pipe enjoyed the smoke, enquiring all the time how his friend's affairs stood, and how he was prospering.

'But you must have some business with me, I am sure ? It is not an ordinary visit you have come to pay me. Your look seems to say 'I am in a fix, get me out of it.' Is it not so ?'

'Bravo ! to your instinct, old man, you're almost omniscient. Mine is really a fix, and I have come to you for your counsels, and I know they are always ready at your beck.'

'I hope it's not a woman, and no fresh intrigue. I hate women, they put us into no end of trouble. Do you think all I would have got into the scrape about Koochil's murder, if his wife had not come into my shop here ?' said the goldsmith, taking the clay top from Rambhadra, and scratching his thigh as he commenced smoking.

'It's just a woman's matter in which I stand in need of your counsels. I take much interest in her, and that's why I am taking all this trouble.'

'Wife or widow ?' asked the Smith.

'Widow,' was the answer.

'Not Kokila? I hope,' ejaculated Siru.

'No,' was the reply.

Rambhadra then related the object of his mission, omitting all circumstances which might have led the smith to suspect that the woman was Kokila. It was arranged that Rambhadra and his fair companion should depart from the village as soon as possible, disguised as mendicants, and a bundle was thrust into Rambhadra's hands containing the necessary paraphernalia for their equipment. Rambhadra on his side showed his gratitude to the smith and that substantially, for after the former's departure, the smith hastened to his trunk and put along with its other contents, a gold bangle which had possibly been presented by his liberal though poor visitor.

Great was Rambhadra's joy when on entering Kokila's *sanctum* he found her sitting quite composed, and greater it became when on divulging the plan of operations she smiled a radiant smile beaming with life and hope. After snatching a hasty breakfast, they proceeded without delay to untie the bundle which Siru had lent them and dress themselves as mendicants. Rambhadra wore a dapper-coloured cloth and a scarf, keeping bare his breast and arms, his thighs and legs. A string of large beads encompassed the isthmus connecting his head with his trunk, while the black paint on his eyelids, the vermilion devices on his forehead, the white paint on his face and breast, and the forest of long and knotted hair on his head, removed every chance of detection or recognition. Kokila stuck to her sex in her disguise? She wore a loose frock of dapper colour also, which kept exposed her ankles and her arms. There was the same use of the paint and the beads made as her friend had done,* but she wore a veil, which concealed her head and forehead. Rambhadra had in his hand, a long forcep-like instrument, while Kokila carried a hemispherical bowl.

Thus attired, the couple sallied forth from their retreat, when

the villagers were busy after their afternoon meal. An old woman here, and a brat there, who happened to see them were lulled into the belief, that they were genuine mendicants begging for alms. Young women with veiled faces came near the threshold of their house with handfuls of rice or small shells to the mendicants.

The mendicants had come near the outskirts of the village when they heard the gruff voice of the chowkidar bidding them to stop. To obey was the only alternative left, and in company with him, they had to direct their steps to the Zemindar's cutcherry to answer a particular charge lodged against them by a poor woman. Rambhadra and his companion could not make out what possible injury they had done to him, but they were nevertheless put into the dock, the Gomasta arrogating the functions of a judge.

Gomasta. 'You are Vaisnabs—ar'nt you?'

Rambhadra. 'Yes, Sir, if you please.'

Gomasta. 'Did you bow down to the image of Shiva in that temple there, as you passed by?'

Rambhadra. 'No; Sir.'

Gomasta. 'Why not, you hypocrites.'

Rambhadra. 'Because, Siva being Vishnu's servant, is our elder brother, and we have showed him the respect due to an elder brother.'

Gomasta. 'How is Siva your elder brother, you knave.'

Rambhadra. 'Siva is Vishnu's servant. We are Vishnu's servants. Hence the fraternity, sir.'

Gomasta. 'What relation is Durga to you then?'

Rambhadra. 'Why, brother's wife, that is sister-in-law, Sir.'

Gomasta. 'What is a goat to your sister-in-law, as you say?'

Rambhadra. 'An animal she takes great interest in. Its meat is her greatest dainty, and hence men to appease her make offerings to her.'

Gomasta. 'Your sister-in-law's favorite has done this old woman serious wrong. It has eaten up her

kitchen garden. And as you are her near available relation, I command you to compensate the poor woman.'

So saying the Solon imposed a fine of five Rupees, which Rambhadra was compelled to pay to obtain his liberty and that of his companion.

After regaining their liberty, the mendicants commenced their journey.

SANKARACHARYA AND HIS WORK.

(Concluded from page 97.)

Sankaracharya started from his native village and was followed by a large number of his disciples. He directed his steps southwards and arrived at a place called *Maddhyarjun* (মধ্যমার্জুন) where there was a famous temple of Siva. It was a noted place of pilgrimage. Here he called upon the god *Maddhyarjuneswar* (মধ্যমার্জুনেশ্বর) to decide which was the correct view—the pantheistic or the dualistic or the trinalistic. A miracle was here worked. To the wonder and admiration of the people, the god exclaimed in a deep loud voice, "the pantheistic or non-dualistic system of religion is true and true and true." The people at once adopted Sankaracharya's system of religion and considered themselves infinitely blessed.

Having thus converted the *Maddhyarjun* to his pantheistic system of religion he bent his way towards *Setubandha Rameswar* (সেতুবন্ধ রামেশ্বর) Adam's Bridge, connecting the Peninsula with the island of Ceylon. This is the seat of the famous *Rameswar* (রামেশ্বর), a *Sivalinga* (শিবলিঙ্গ), established here by Ramchandra of Ayodhya on his way back from Ceylon. Thousands of pilgrims still visit it every year. This was then the centre of the Saiva (শৈব) religionists, divided at that time into more than ten

sects. They believed in Siva but worshipped him in a corrupt way, and deformed their bodies with several marks of Siva, impressed upon them by means of red-hot irons. They came forward and asked Sankar why he did not like their system of religion. They then began to explain their doctrines and tenets and challenged Sankar to refute them. He entered upon a hot discussion and convinced them that their religion was totally devoid of any foundation in the Scriptures. He said that he had no objection to certain portions of their system; but the rest was absurd and ridiculous. He then advised them to eschew their prejudiced views and accept his non-dualism which would surely lead them to the gate of salvation. He exhorted them to give up their preconceived notions and to commit the merits of their works enjoined in the Vedas, to the Supreme Soul, and to apply themselves to the investigation of the unity between the human and the Divine soul for the purpose of extinguishing the seeds of that *Avidya* (অবিদ্যা) or ignorance which is the sole and whole cause of the course of life and death. He impressed upon their minds the utility and importance of his pantheistic creed, and converted them to it. They then deemed themselves happy and blessed by the new light infused into their soul, and went their way after saluting their preceptor and reformer.

Thus having put down the Saiva religion, Sankar left the place and moved on to *Anantasayan* (অনন্তাশয়ন). I regret to say that there is no clue that enables us to trace the geography of this place and a few others that will be mentioned. This was at that time the great seat of the *Vaishnabs* (বৈষ্ণব). A form of Vishnu was here worshipped by almost twelve sects of *Vaishnabas*. They were in the main divided into six classes. But these were also subdivided into two each, according as they devoted themselves to *Karma* (কর্ম) or good works, or to *jnana* (জ্ঞান) or spiritual knowledge. Some were wholly addicted to the doctrine of works, without paying any

attention to that of knowledge; while others in the manner concentrated their minds upon the doctrine of knowledge (জ্ঞানমত), and had no regard for the doctrine of works (কর্মমত). In spite of this difference of religious opinion they worshipped in common the god *Vishnu*. They discussed the question of *mukti* (মুক্তি) or final beatitude with Sankaracharya; but could not prevent the ark of their religion from foundering upon the rock of pantheism. They offended Sankar so much, that he once ordered his followers to expel them from the assembly. This was however not done, as they fell prostrate before him and implored his forgiveness in abject terms. I purposely refrain from giving their names, as that would only be tedious and diminish the interest of the subject. Sankar then gave them a clear and plain exposition of his pantheistic creed, which they accepted unanimously and without the least murmur. Having adopted the pantheistic view of religion they began to walk in the sacred track of the *Sastras* (শাস্ত্র).

Sankaracharya, having fulfilled his mission there, directed his way westwards. After a journey of fifteen days he came with all his retinue to a place by the name of *Subrahmanya* (সুব্রহ্মণ্য). There he saw a beautiful temple of *Kartikeya* (কার্তিকের) built on the bank of a river named *Kumardhara* (কুমারধারা) and met with the followers of the gods *Brahma* (ব্রহ্মা), *Agni* (অগ্নি) and *Surya* (সূর্য), ready to fight out the battle of religion with him. They met him, and after an exposition of their creeds tried to win him over to their party. He refuted their arguments and made them clearly understand his pantheistic system:—that the primary cause of this universe is God who can only be defined to be truth, knowledge and infinity. His very essence is truth;—real existence as distinguished from every thing changeable. He is not one with this inanimate creation, which is an illusion. He is not to be limited by space or time. Sankar told them that salvation could not be obtained by man unless he

realised the truth that the human and the divine soul were one and inseparable. The various worshippers of Brahma, Agni and Surya at last had their eyes opened to the futility and worthlessness of their respective creeds, and they agreed to adopt his pantheism.

Having put these down, Sankar went to the city of *Ganavarpur* (গণবরপুর), a few miles Northeast of *Subrahinanga*. At this time the number of his disciples amounted to three thousand. As they travelled, they blew conchs, rang bells, beat cymbals with great rapture, and waved hairy fans in their hands. At this city on the banks of the river *Kaumudi* (কৌমুদী) there was a sacred fane dedicated to *Ganesa* (গণেশ). Here he halted for a month and during this period thirteen of his chief disciples, among whom his biographer Anandagiri (আনন্দগিরি) was one, were invested with the title of *Diggajas* (দিগ্গজ) or elephants of the quarters, i.e. prominent worthies. They converted the people of the town, the adorers of *Ganesa*, to their own religion. Then Sankar bent his steps to *Bhuvani-nagar* (ভবানীনগর), where he stayed for full four weeks. The inhabitants worshipped the goddess *Bhuvanee* (ভবানী) as the great cause of this world. They were vanquished in the debate that ensued between them and Sankar, and became his disciples.

Then he entered the neighbouring city of *Kubalayapur* (কুবলয়পুর), the inhabitants of which worshipped *Laksmi* as the supreme goddess. After vanquishing and converting these, he encountered the followers of *Sarasvati*. Sankar clearly proved to them the futility of their attempt to attain to salvation by the adoration of these deities. After these came forward the worshippers of *Sakti* (শক্তি) to confront Sankar, and they told him that his pantheistic creed was nothing at all, that it was like the horn of a rabbit, or the son of a barren woman, or a flower of the sky, or the fur of the turtle, or a castle in the air. They also said that God could do nothing without the aid of *Sakti*, and hence they put their faith in

Her. They were at last compelled by the force of logic to accept the pantheistic system of religion.

Having conquered these, Sankar moved northwards and reached the far-famed town of Ujjayini (उज्जयिनी). This was then the great centre of the *Kapalikas* (कापालिक) or worshippers of Siva of a left-hand order, characterised by carrying a half-skull, drinking spirituous liquors &c. He asked the *Kapalikas* what their religion was, and they replied that the gratification of the living soul was the sole end of their system. They did not acknowledge the utility of good works, as no salvation in their opinion could be obtained by the merit of good works (कर्मणा न मुक्ति). They adored *Unmatta-Bhairab* (उन्मत्तভৈরব) as their god and regarded him as the creator, protector, and destroyer of this universe. They requested Sankar to give up his pantheistic religion and adopt their view, as he was a very fit person for it. At this he became enraged and commanded his disciples to read the *Kapalika* preceptor a sound lesson. On this, his disciples caught hold of the *guru* of the *Kapalikas*, gave him a good shake, and having beaten him, drove him away. The *Kapalika* was beside himself with anger, and casting his eyes on the heavens thrice implored *Sanhar Bhairab* (সংহারভৈরব), his supreme deity, to come and help him. Then there appeared a horrible form holding a sword, a skull, a bell and a spear in his hands, naked from head to foot, and having his head covered with knots of hair. Sankararcharya informed him of the facts of the case, and heard him say in reply, "Oh Sankar, thou art adorable and versed in all the Vedas. I agree with thee in all points and request thee to convert these stray-fellows to thy pure religion." Sanhar-Bhairab then disappeared. After this another *Kapalika* approached him and began to abuse him, on this he said to him angrily, "begone, you wretch! I have nothing to do with you. My business is with the wicked Brahmans. The other classes of society should take their lessons at the feet of the Brahmans." Here we find the

object of his crusade. It was not waged against all the classes of society, but against the Brahman's who had deviated from the ways of the Vedas. He thought that the reformation of the Brahman's would, as a matter of course, lead to the reformation of society in all its parts. This is taken by some as a sign of the narrowness of his heart. But his intention was not that the Brahman's only should be reclaimed but also that the other classes should follow the Brahman's in all their practices. It must be said here, that this is not open to the objection that it encourages the caste-system.

After this he argued with a follower of Charvaka (চর্যক), a Jaina (জৈন) and a Buddhist. They contended with him for a long time, but at length were convinced of the worthlessness and weakness of their systems of religion. The Buddhist told him "it is surely unjust and foolish to hunt after unseen fruits, when you give up visible fruits. Pantheistic knowledge is simply impossible. Man should make the most of his short life by the enjoyment of pleasures. Death brings on salvation. No good can come of cudgelling our brains to investigate the facts of a future life. Act according to what you see around you and make the best use of your life by spending it in the pursuit of happiness. As soon as your body will fall to pieces, you shall obtain *mukti*." The Buddhist was soon made to see his error and was converted. Here I should observe, that this Buddhism differs considerably from that of Sakya Sinha. This was no doubt a corrupt form of the religion in vogue among the remnants of the Buddhistic population after the expulsion and destruction of the Buddhists by Kumaril Bhatta (কুমারিল ভট্ট). Hence arose the mistaken idea that it was Sankaracharya who expelled the Buddhists from India, and we see by this how groundless it was.

Having done his work in Ujjayini he went towards the North-West, and after a short travel arrived at the town of

Anumalla (অনুমল্ল) where he refuted the doctrines of the *Mallari* sect and converted them to pantheism. Then moving westward he reached the town of *Marunthapur* (মরুন্ডপুর) and left it after making converts of the worshippers of *Viswak-san* (বিষ্ণুসেন) *Kumuleva* (কুমলদেব). He then went to *Maghadpur* (মগধপুর) and stayed there for about a fortnight. The next town that he visited was *Indraprastha* (ইন্দ্রপ্রস্থ) or Delhi, where the worshippers of Indra (ইন্দ্র) accepted his pantheism. From Delhi he came to Allahabad, where he encountered several sects who adored Varuna (বরুণ), Vayu (বায়ু), Bhumi (ভূমি) and Tirtha (তীর্থ). After inducing them to adopt his doctrines he met with a nihilist, who submitted to him after a long and hot debate. There he found also numerous other religionists who were one by one defeated and won over to his creed. The next place of his visit was Benares where he fell in with innumerable sects. Some worshipped the planets, some the *Pitris* (পিতৃগণ) or manes of their deceased forefathers, some the *Siddhas* (সিদ্ধগণ), some the *Gandharvas* (গন্ধর্ব্ব), and others the *Bhutas* (ভূতগণ) and *Betals* (বেতাল). It would tell upon the patience of my readers, were I to enter upon the discussions that Sankar had with these. Moreover, my time and space are short, and so I would only tell them that all these sects at length bowed to Sankaracharya and became his disciples.

I should then lead my readers to an interesting meeting of Vyasa (ব্যাস) and Sankar. At this time Sankar had six thousand followers. An old sage approached them and asked a few questions about their preceptor. They gladly let him know every thing about Sankaracharya and, at the old man's request, introduced him to their *guru* who received him with due respect. They talked with each other for a long while and at last began a discussion upon the first aphorism in the third Book of the *Vedant Sūtras*. Each explained it in his own way and tried to uphold his own view of the aphorism. The debate grew very hot and both became, excited. Sankar

lost his temper to such an extent that he slapped the old man on the face and bade his disciples hang the old fool with his head downwards. On this, the old man withdrew at once from the place. Just when the old man was going away, Sankar came to learn that the old man was Vyasa himself* and repented of his inconsiderate act. He went after the old man, overtook him and brought him back with many entreaties. He then honoured the old man, fell prostrate before his feet and asked for his benediction. The greyhaired sage blessed him, and declared to him that his Commentary on the Aphorisms of the Vedant would be accepted and approved of everywhere. Vyasa prayed to God that Sankar might live long, and told him that he should live one hundred years. Some persons would have this Vyasa to be the same with the author of the Mahabharat and the Vedant Sutras, who lived more than 4000 years ago. I cannot subscribe to this opinion, as it will lead to a great chronological confusion. Hence I would say that this was the Vyasa of the time living at Benares. Vyasa is a mere title, and even at the present time there is a Vyasa at Benares, known as Hari Krishna Vedavyasa (হরিকৃষ্ণ বেদব্যাস). In the *Vishnupuran* we find the author of the Mahabharat to have been the 29th Vyasa.

Sankar then visited *Kurukshetra* (কুরুক্ষেত্র), the *Badarika* hermitage (বদরিকাশ্রম), *Ayodhya* (অযোধ্যা), *Gaya* (গয়া) and *Purushottom* (পুরুষোত্তম) or *Jagannathkshetra* (জগন্নাথক্ষেত্র). After this he heard of *Mandan Misra* (মণ্ডনমিশ্র), the greatest champion of the doctrine of good works at that time, and hastened to see him. The residence of Mandan was in a forest of palm trees at *Vijilvindu* (বিজিলবিন্দু) south-east of Hastinapur. The place has the name of *Mahismati-pur* (মহিমতীপুর) in Sankar-Digvijaya and Digvijayasara.

* One of his disciples said to him—

শঙ্করঃ শঙ্করঃ সাক্ষাৎ ব্যাসো নারায়ণঃ স্বয়ম্ ।

তয়োবিবাদে সম্প্রাপ্তে কিল্লঃ কিং করোম্যহং ॥ শং বিঃ ২৩১ পৃষ্ঠা

Mandan had fifty able disciples who were competent to convert others to their own views. The maidservants and even the parrots of his house could speak Sanskrit. When Sankar appeared before Mandan, the latter was beside himself with rage and reproved him for his audacity. Mandan was then engaged in a *Sradha* ceremony and Vyasa was one of his invited guests. Vyasa interfered and reconciled them to each other. The time for their discussion was fixed in the afternoon. The wife of Mandan was pitched upon as the arbiter. The debate lasted through one hundred days and at last Mandan was vanquished. He then relinquished his own creed and adopted that of his conqueror.

At this time Sankaracharya worked a miracle. He entered into a discussion with Sarasvani (सरस्वती), the wife of Mandan Misra and was asked a few questions relating to the amatory art. He was totally unacquainted with the art of love and consequently requested her to wait for six months, at the end of which period he would come back and answer her questions. He left the place and was going towards the west when he observed the corpse of a king placed on a funeral pile about to be set fire to. On seeing this he deposited his gross material body in a cave under the custody of his disciples and, by means of his minute body (सूक्ष्मदेह) i. e., the soul, entered the corpse and revived it. The men were glad and returned joyously with the king to the capital.

Here Sankar enjoyed the pleasures of the harem and learnt the art of love from the queen, who soon began to suspect him and commanded her servants to burn all dead bodies to be found anywhere within forty-eight miles square. They commenced their search and discovered the dead body of Sankar in a cave and made preparations to burn it. On this the disciples of Sankar hurried to the capital and awakened him as to the real state of things. Sankaracharya understood them and, becoming insensible, left the king's body to go to his own. After a short search he found his

own body in flame upon a pyre and entered it through the forehead. He then jumped off the pyre and was instantly healed by a shower of ambrosia from the sky. Afterwards he approached Sarasvati and was ready to answer her questions, when she acknowledged her defeat lest an obscene conversation should take place. Sankaracharya then bound her by *mantras* and settled her for ever in a convent established by him on the bank of the Tungabhadra (তুঙ্গভদ্রা). This is still known under the name of (সিংহারী) and is now the seat of the *Bharati* (ভারতী) order of *Mohantu* or monks. Here Sankar lived for twelve years and then went to Conjeveram or *Kunchipur* (কুঞ্চীপুর), where he promulgated the doctrines of his non-dualistic religion. Here he did much to strengthen the foundation of his religion and breathed his last at the age of thirty-two.

After his death his disciples found that the common people of the country failed to catch the real spirit of their doctrines and that their tenets did not please the mass. Hence they thought it advisable to introduce certain pure forms of idolatry side by side with their religion. The present religions of India all owe their pantheistic portion to this religious hero. It may be safely asserted that there is no religion in India, which has not borrowed something from Sankaracharya's system of philosophy and theology.

Sankaracharya worked several miracles, of which the following are worth mentioning:—

First.—When he was a student in the house of his preceptor, he, one day, went to beg alms at the residence of a poor Brahman. The Brahman's wife said to him "we are unfortunate; we have nothing in store; so be good enough, O Brahman, to take this *Amlaki* (আমলকী) fruit." On this Sankar became affected and prayed the goddess of Fortune to shower riches upon the poor Brahman. Lakshmi heard his prayer and made him wealthy.

Secondly.—When about to bid farewell to his mother on his

becoming a *Sannyasi* or hermit, he transferred the river, that was distant from the temple of Siva, to its side for the convenience of his mother.

Thirdly.—When he practised asceticism in the hermitage of Govindnath on the Narmada, he one day confined all the waters in the river in a *Kamardalu* (a devotee's water-pot) for the purpose of putting an end to the great noise of the current which was likely to be an obstacle to the devotion of his preceptor.

Fourthly. One day he called Padmapada his first disciple, who was standing on the other bank of the Ganges, to come back to him at once. On this Padmapada began to walk over the river and wherever he placed his foot, there arose a lotus to support it. Hence he was called *padmapada* or lotus-footed.

Fifthly. One day on his way to *Hariharalaya* (हरिहरालय), he met with two parents bewailing the loss of their only child. On this he was touched with pity and commanded that child to rise. The child got up as if from sleep and returned home with his delighted parents.

Sixthly.—He once made a dumb and stupid child speak and learn the *Sastras*. This child afterwards became one of his well-known disciples, by name *Hastamalak* (हस्तामलक).

Seventhly.—He once entered into the dead body of a king with his minute body and learnt the art of love from the wife of the deceased king.

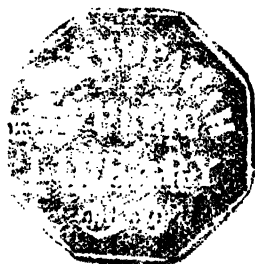
It has been said that the Idealism of Plato offers some parallels to the Pantheism of Sankaracharya. I now give you a few of these parallels. The Platonic philosophy centres in the Theory of Ideas. The idea is the archetype, individual objects are images. The highest idea is the Idea of the Good. Plato appears to identify it with the Supreme Deity. The world or *Kosmos* is not eternal, but generated; for it is perceptible by the senses and is corporeal. Matter is absolutely devoid of quality and possesses no proper reality. God is absolutely

good and without envy. He built this world and transformed all for ends of good. The highest good is not pleasure, not knowledge alone ; but the greatest possible likeness to God. Virtue should be desired, not from motives of reward and punishment ; but because it is in itself the health and beauty of the soul. There are also many differences which we need not mention here.

The doctrine of the European philosopher Spinoza agrees in some points with the doctrine of Sankar. Baruch Despinosa (Benedictus de Spinoza) was born at Amsterdam in 1632 and died at the Hague in 1677. He transformed the dualism of Descartes into a pantheism, whose fundamental conception was the unity of substance. By substance Spinoza understands that which is in itself and is to be conceived by itself, *i.e.*, the conception of which can be formed without the aid of the conception of any thing else. There is only substance and that is God. This substance has two fundamental qualities or attributes cognizable by us, namely, thought and extension. There is no extended substance as distinct from the thinking substance. God is the immanent cause (a cause not passing out of itself) of all finite things or the world. God is free and works according to his will. There is no such thing as a direct working of God. Intellectual knowledge gives rise to intellectual love to God, in which our happiness and our freedom consist. Beatitude is not a reward of virtue but virtue itself.*

The system of Berkeley may also be compared with that of Sankaracharya. Berkeley did not admit the reality of external objects, and held that the external world was only ideal. What we see around us are so many images of our mental ideas.

* We have derived the doctrines of Plato and Spinoza from Professor Uberweg's History of Philosophy.



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THE SYSTEM OF CASTE

THE first establishment of the system of caste as an operative machine in the 'social frame-work of India, is concealed among the arcana of a remote antiquity. It is represented as coeval with the creation of man; the sun, moon and stars are its brothers and sisters. Concerning it the question may be truly asked "Who can declare its generation?"

In point of practical efficacy it occupies the very *apex* of the great social pyramid. It has exercised a most potent influence over the destinies of the Hindu from time immemorial. It has affected the development of his mental constitution; moulded his manners and his habits; stereotyped his social position; confined his sympathies to a narrow channel; engendered in him opposite qualities. At present there are thirty-six classes of Varna Sankars. The following General View is not taken from any sacred authority, but is a statement of the actually existing classes gathered from observation:—

A GENERAL VIEW OF THE THIRTY-SIX CLASSES OF THE VARNA SANKARS.

<i>Names.</i>		<i>Profession.</i>
1.	Baidya	Medicine.
2.	Kayastha	Writer caste.
3.	Gopa .. { 1. Sata ..	Husbandry.
	2. Pallawa ..	Dairy.
4.	Banik .. { 1. Gandha ..	Spicer.
	2. Kangsa ..	Brazier.
	3. Sankha ..	Dealer in shells.
	4. Sharna ..	Banker.
	5. Agarwala ..	Jeweller.
5.	Sharnakar	Goldsmith.
6.	Karmakar	Blacksmith.
7.	Malakar	Florist.
8.	Pramanik	Barber.
9.	Tantubaya	Weaver.
10.	Madak	Confectioner.
11.	Aguri	Husbandman.
12.	Sutradhar	Carpenter.
13.	Tili	Spicer.
14.	Kaibartta { 1. Chasi ..	Husbandman.
	2. Dhibar ..	Fisherman.
15.	Jugi	Dealer in cloth.
16.	Barui	Do. in betel loaf,
17.	Soundik	Distiller of spirits
18.	Kumar	Potter.
19.	Tamli	Spicer.
20.	Teli	Oilman.
21.	Rajak	Washerman.
22.	Baiti	Maker of mats.
23.	Dom	Do. of baskets.
24.	Charmakar { 1. Muchi ..	Shoemaker.
	2. Charmakar	
	(Proper) ..	Dealer in leather.
25.	Dhayoa	Fisherman.
26.	Bagdi .. { 1. Tetulia ..	Menial servants.
	2. Kushmetia ..	

<i>Names.</i>		<i>Profession.</i>
27. Badiya ..	..	Seller of medicinal plants.
28. Chasadhoba ..	..	Dealer in rice &c.
29. Chunari ..	..	Maker of lime.
30. Dule ..	..	Palki-bearer &c.
31. Podh ..	..	Day-laborer.
32. Keora ..	..	Tank digger.
33. Bhat ..	..	Attendant on sacrifices.
34. Acharjya ..	..	Do.
35. Hari ..	..	Undertakers &c.
36. Chandali ..	..	Outcast.

"That the distinction of ranks and separation of profession" obtaining in any community are a sign that it has "considerably advanced in its progress" in the scale of civilization is evident. In the infancy of society when the wants of men are simple, no room is afforded for the cultivation of the arts of civilized life. In times of rude simplicity, the barbarian without the assistance of his fellows is able to form his bow, point his arrow, hunt his game, and rear his hut, no need can then be felt for distinction of professions. His wants simple, his habits rude, his body robust, the corporeal part of his nature the object of all his care and all his attention, he little feels the necessity of depending on other men. He is his own smith and artificer to form his weapons; his own mason to build his cottage; his own weaver to supply him with his dress; his own provisioner to furnish him with the necessaries of life; and his own watchman and sentinel to protect him from the incursions of his foes. Like the irrational animal that accompanies him to the forest in quest of prey, he feels not that aught is necessary or desirable to render him more comfortable: serving none and served by none, he is his own vassal and his own Lord.

But as the wheel of time rolls on, men begin to multiply and replenish the earth. Driven by the ferocious beasts of

the earth they join together in hands, unitedly attack their irrational foes, and form a little corporation. Harassed by the periodical invasions of the brute creation or of their rational neighbours, they feel the necessity of appointing some constant sentinels and warriors. For those who devote themselves to the task of protecting the rest, food must be provided. Convinced by repeated failures of the precarious support hunting affords them, they betake themselves to the soil, and by their industry obtain plentiful provision from the bountiful earth. Thus their wants increase; and with these the means to satisfy them. The transition from the state of rude barbarism to that of fixed laws, manners, and customs, is gradual. And a long time must elapse ere these sons of the forest will feel the necessity of the permanent appointment of a class of priests to officiate in religious rites, and instructors to instil upon them the principles of useful knowledge and morality. The existence in India in such remote antiquity of distinct professions is a proof of its early civilization.

In no country has despotism ever had such stable footing. It was not merely an act of civil and political legislation. It is pretended to be of divine ordination. The patricians of ancient Rome were the creation of civil laws, and the plebeians had their rights and privileges. But the Brahmans of India are the creation of the supreme divinity, and claim rights and privileges the Sudras never had, and, *can* never possess. The high-handed tyranny which caste naturally produces need not amplification at our hands. It is easy to imagine how the all but divine powers assumed by the Brahman would be used as instruments of cruel oppression. Oppression is the foster parent and nurse of innumerable evils. By it improvement is arrested, peace destroyed, and society torn with intestine factions. The national character suffers deterioration, it becomes marked with deceit chicanery, cruelty, pusillanimity, cunning and cowardice. In short, with the ex-

tion of liberty, the guardian of every earthly blessing, the community becomes a prey to all manner of evils.

The next evil, we shall mention, of the system of caste is the great obstacle it presents to the progress of improvement and the diffusion of knowledge. It is only very lately that the principles of Free Trade have been begun to be generally understood. Even in the far end of the nineteenth century illustrated as it has been by the bright results of Free Trade, there are found stout defenders of the old school of economics; but these, evidently have been born one century later than they ought to have been. No monopoly has ever done any good except in the way of enriching those who practised it. Freedom ought to be given to Trade as to every thing else. Unrestrained Liberty of action is the life of the social as of the physical world. Says the poet,

“By ceaseless action all that is, subsists.”

Were it not for the winds of heaven that agitate the waters of lakes and pools, they would stagnate into putrescence and filth. The oak—the “monarch of the woods” owes its adamant texture, its deep rooted stability, and its brawny vigor to the action of the elements. The “Globe itself with all that it inherits” is indebted for its healthful atmosphere to elemental war. The universe itself with its countless constellations and innumerable systems, lives by motion. Trade when checked by bars of prohibition, instead of flourishing, grows stunted. There is a self-regulating principle in Free Trade. The supply and the demand invariably strike out a beautiful harmony between them. Competition is the governor of the commercial engine. We say not that the engine has not its *dead points*; but they are got over by its inherent powers of compensation and self-regulation. As it is with Trade so with knowledge. So delicate is its nature that the slightest pressure of external regulation disorganizes it. It bears not the weight of legislative enactments. Born of the skies, independent in her nature and constitution, she disdains all checks,

contemns all restraints, hates the fetters of prohibition, grows spiritless when obstructed by the bars of monopoly, and is impatient of magisterial dictation. Although a frequent inmate of antique halls and cloisters and a delighted loiterer amid academic bowers, she thrives best when indulged with oft-repeated visits to the "cottages of the humble poor." Since her birth the constant associate of gods and illustrious men, this gentle "sociable spirit" pines when confined to certain cliques and cabals, but rejoices in the colloquies and companionships of all men. In times gone by—in times of secular and spiritual domination when men, either unacquainted with her free birth or actuated by selfish interests, attempted to incarcerate her amid dingy dungeons and confine her beneficent ministrations to a chosen class, she has often outstretched her wings and soared aloft to her native skies, leaving the earth covered with the sable mantle of ignorance. Into this error the mitred priests of the seven-hilled city fell. Solicitous for the perpetuation of their unearthly usurpation they took care to bar the ingress of knowledge from among the mass of the people. To open the sacred page and peruse its heavenly instructions the people were persuaded to believe was sinful. Ignorance, like a thick fog, in consequence, settled over the nations of Christendom; and it was not till the sun of the Reformation had dissipated this mist that knowledge could be persuaded to leave her native city and take up her abode among the children of men.

In India the same course had been pursued long before the foundation of the "Eternal City" was laid. Convinced that general ignorance was the stoutest bulwark of absolute despotism, Brahmanism in an evil hour, laid an interdict on the enlightenment of the masses of the people. They were left to grope in darkness. The powers and faculties of their minds deprived of genial cultivation, rusted into inanity. Taught to look upon the Brahmans as their guides and preceptors, and enjoined to "regard their declarations as decisive evidences"

they did not think for themselves. Thus the general mind of India was inhuined by the tender mercies of Pricstcraft. The permission granted to the Kshetriyas and Vaishayas to read the Scriptures was only a master stroke of the deep-laid policy of the Brahmans. Apprehending that if themselves were the only readers of the sacred books, the three estates of the commonwealth might be leagued together in close confederacy for their overthrow, the wily Brahmans so far won the good graces of the next two orders by granting them the liberty of reading. But by debarring them from the interpretation of the Vedas, their privilege was reduced to a mere nullity. They might read but not interpret. In this particular, as in many other respects, Brahmanism bears a remarkable affinity to Romanism.

In the first ages of Brahmanism learning was assiduously cultivated. The Vedas and other sacred books were diligently studied. So far it was all well for learning, *such as it was*. Their descendants—the descendants of the first Brahmans—however, forgot their high vocation as philosophers and priests of their country. The first Brahmans cultivated letters for the establishment of their unjust authority. But when Brahmanical authority was sufficiently rooted in the minds of the people, their successors saw not the expediency of acquiring learning. The unnecessary appendage of letters was laid aside as inconvenient and useless. This was the course the worldly descendants of the original Brahmans pursued. Individuals there were, no doubt, who rose superior to the general mass of priests, and in laudable imitation of their ancestors, carried on the peaceful labours of the study. But the general practice was the reverse.

The system of Caste is inimical to the progress of *Arts* and *Manufactures*. It has been said that the assignation of one trade to a particular class of men promotes its improvement. We do not deny that there is such a tendency. Habit begets dexterity, skill, and tact. If the

system of Caste had stopped at this allotment of trades, it would have become the nursery of improvement, and an engine of the mightiest good. But it has done something more; it has constructed unassailable battlements around each profession. The boundaries of the several trades have been limited by religious restraints. It proceeds on the absurd supposition that skill, dexterity, and aptitude of a certain sort are *hereditary*. It supposes that genius runs along the current of blood. This is the huge politico-economical error of the system of Caste, that it has fettered genius and cramped talent. Genius is a wild hill-plant. It languishes under restraints. It flourishes best under the open canopy of heaven. It is a spirit of celestial origin, and should be left free—unmanacled, unfettered, unchained, unconfined—to expatiate over the amplitude of Nature. To circumscribe its flight is to crush and kill it. To the free exercise of genius mankind owe some of the grandest and most useful discoveries that have multiplied their resources and increased the sum of human happiness. Let us suppose for a moment the dominant influence of Caste in the countries of Europe. Let us suppose the extinction of that freedom of thought and action which “has kindled the rays of genius, fanned the flame of eloquence, and converted Europe into a theatre of wonders and useful institutions.” Had this really been the state of things, Europe and America had then been deprived of some of their stateliest discoveries; Arts had languished; Science had decayed; and the march of Intellect had been impeded. The priest who invented the wondrous *art of Printing*, would have ended his days in celebrating the rites of an irrational superstition. The watch-maker, who by the invention of the *Magic Glass* has reared a path-way across the ethereal firmament whereby to hold familiar converse with the heavenly bodies, would have been confined to his particular province. The monk, who by his invention of *Gun-Powder* has, so far, mitigated the horrors of war,

would have idled away his life immured within the gloomy cloisters of a monastery. The barber, who by the invention of the *spinning machine* has arrayed, at a trifling expense the village servant-girls with the gayest attires of Roman and Grecian ladies of distinguished rank, would have been busily employed all his life in plying the sharp steel along the shaggy cheeks and chins of men. The printer, who by the Lightning-Conductor has enabled man to defy the dreaded artillery of heaven, would have spent his valuable life within the confined limits of a Printing House.

But this is not all. Had *Herschel* continued all his days a musician, Astronomy would have lost some of her sublimest discoveries. Had Cook persevered in the apprenticeship the world had lost in him a great geographer. Had *Hogarth* persisted in manufacturing tinsel toys and gilded ornaments, painting had lost a bright improver. Had *Cuvier* practised at the bar, Nature had lost her profoundest explorer. Had *Dolland* continued to fly the swift-paced shattle, science had lost that beautiful invention the achromatic telescope. Had *John Hunter* persevered in squaring wooden frames, Anatomy had lost one of her most skilful dissectors. Not to multiply instances, had *Newton*, the illustrious Newton, betaken himself to the homely plough, "*Nature had lain hid in night.*" Who can say of what innumerable benefits India has been deprived by the pernicious sytom of Caste? Who can say but that some inglorious Arkwright has spent all his days in handling men's beards? Some Franklin in copying manuscripts? Some Newton in rural husbandry?

Caste puts under cruel arrest the amenities of *social life*, and proves a fruitful source of *discord, broils, and stripes*. It prohibits social intercourse to a very great extent. Matrimonial alliance cannot be formed between the four orders and the thirty-six classes of the Varna Sankars. The interchange of hospitality is confined within the same narrow channel. When an individual breaks through these restraints he is

punished with the heaviest penalties. Regarded as a monster of iniquity he is shunned by all. It is only after incurring considerable expense and undergoing a most humiliating penance that he is restored to the community and recognized as a brother. Hindu society is split into innumerable factions. These factions are the hot-beds of dissensions and discomforts, and the powerful engines of discord.

Amid such conflicting elements and jarring principles of action, it were unreasonable to expect peace and quiet. Hence the disunion that tears Hindu society. Hence the impossibility of general confederation for purposes of public interest. It is cheering to contrast the noxious tendencies of the system of caste with the hallowed effects of *Christian charity*. Two such perfectly opposite principles cannot well be imagined. Caste divides mankind into hostile sections. Charity unites them into one loving brotherhood. Caste confines to a limited class the inestimable services of knowledge; Christian Charity pants for the illumination of all. Caste restricts social communion with a certain class; Christian Charity recognizes a brother in every man, and a sister in every woman. Caste makes the few lord it over the many; Christian Charity hates domination and binds all with the golden chain of love, Caste is the cruel Levite and the inhuman priest in the parable; Christian Charity the good Samaritan. Into what an arena of fightings, strifes, bickerings and discord would this world be converted, were caste to establish its sway over the nations. Knowledge would disappear; celestial concord would wing away her flight, and "Freedom shriek," improvement would be arrested, and, in short, the dial of the world's horologe retarded.

On the other hand were charity—the daughter of the skies—the prime fruit of the Divine Spirit, to ride on her bright car and favour every country with her angel-visits and her beneficent ministrations, the social and moral gloom of the world would be dissipated, homes irradiated with blithesome

looks and joyous smiles, nations knit together in the bands of happy fraternity, and the earth encircled with a zone of love.

“ For a’ that and a’ that
Its comin yet for a’ that,
That man to mau, the world o’er
Shall brothers be, for a’ that.”

In fine, Caste has made the Hindu *almost immutable*. What the sloth is among irrational quadrupeds that the Hindu is among rational bipeds. Like the everlasting hills and mountains of his own country, he is immoveable. Although placed, as he has often been, in the vortex of mighty revolutions, yet he has not changed. Like the eyrie of the far-ascending eagle in the cleft of some high peak of the eternal Himalayas, unmoved and unaffected by the blast of the fiercest tempests and the shock of the greatest earthquakes, he has maintained his imperturbable tranquillity in the midst of most violent agitations of human affairs. From time immemorial the Hindu has remained the same. In the nineteenth century he is the same—virtually the same—as he was in the days of Alexander the Great. The language which the Greek biographer of the Macedonian hero applies to the Hindu of his age, may, with very slight modifications, be applied to the Hindu of our own times. Twenty-two centuries have rolled over his head without producing any great change in his manners, his customs, and his habits. During that long period, in other parts of the world mighty empires rose out of low beginnings, attained the culmination of prosperity, and descended into the land of forgetfulness, leaving not a trace behind them. After nearly a fifth part of that immense interval had circled away, a small island in the midst of the far Atlantic was discovered, remarkable neither for the richness of its soil nor the salubrity of its climate, but only for the barbarism of its inhabitants, and the horrors of its superstition. That island has now become the queen of the ocean, the mistress of the com-

mercial world—the arbitress of a fifth of the world's population—the patroness of liberty, the protectress of the earth's destitute and afflicted ones,—and the guardian of the richest blessings to mankind. But the Hindu has remained unchanged. Nearer home, his own country has, during that awful period, been the scene of innumerable revolutions. By the Mahomedan it has been lorded over. Its fields were deluged with blood; its provinces ravaged; its gorgeous cities plundered, its magnificent temples sacrilegiously stifled of their inexhaustible riches; and its beauteous face in general disfigured with gothic and vandalic ferocity. The Mahomedan has given place to the Briton after a series of the most unparalleled changes. But the Hindu remains the same as he ever was. As if intoxicated with the oblivious influences of some drug he has continued to remain undisturbed in his couch of indolent repose, apathetic indifference, and down-right immutability, amid “the din of battle, and the clash of arms,” the shock of dynasties, and the crash of empires. To what is owing such a phenomenon in the social system? To what is the Hindu indebted for his apparent immobility? Is it to the unnerving and stupifying effect of a tropical climate which binds with its powerful spell even the hardy children of a northern clime? Is it to his constitutional unconcern and apathy which afford to every Asiatic indolent contentment in what he possesses and disincline him to exertions for attaining greater prosperity? These circumstances have, questionless, exerted some influence, but the chief cause is the system of Caste. The Hindu is a Tory. His conservatism is, however, not merely political; it is religious. He is religiously opposed not only to all Radicalism—but even to the very shadow of Whiggism. Caste has fettered him. And the worst of it is that these fetters are religious. As a bull unaccustomed to the yoke he at first, no doubt, kicked, and panted after emancipation. But the Progress of Time reconciling him to his fetters, he now hugs and kisses them. His occupation assigned, his clique and

party defined, his companionships regulated, and intercourse with his superiors prohibited, he sees not much of others, and is not seen himself much. Having had experience of nothing higher he wishes for nothing better. Debarred from social communion with his superiors he feels he is better off than his inferiors and desires for no change. Lorded over from time out of mind by a grinding despotism, the Sudra Hindu has become tame and submissive. To the kind and friendly voice of freedom he lends a listless ear, because incognizant of her divine form. To the voice of change and reform he listens with suspicion, if not with positive hatred. "What! change! abhorred thought," he cries "My ancestors, men—rather demi-gods—remarkable, in their day and generation, for the purity of their lives, the wisdom of their sayings, and the length of their devotions, passed their days in this condition; and shall I, their unworthy descendant, think of change. It cannot be, my position is appointed by the gods, confirmed by the Munis and Rishis, sealed by the holy Brahmins, and complied with, by my ancestors. What! think of change!" But it may be said that in India at present these pernicious effects of the system of Caste are not clearly exhibited; whence it is inferred that for the prevention of these baneful consequences a remedial system exists in Hinduism. That there has been a slight modification in the state of things we fully admit. That the national tendencies of the institution of Caste are somewhat impeded towards their full manifestation we cheerfully grant. But to what is this comparatively fortunate issue of things to be ascribed? Not surely to the genius of Hinduism. It has arisen in spite of the malignant *spirit* of Brahmanism. The present improved state of affairs instead of proving the existence of a restorative element in Hinduism, demonstrates only this, that humanity, although for a time forgetting its high descent and losing sight of its noble capabilities and destination, it may be made to submit to laws so iniquitous, to succumb to oppression, so

galling, and to comply with servitude so humiliating, has in it, notwithstanding, a rooted aversion to tyranny.

The conquest of the country by the fiery Apostles of the Mahomedan faith was, doubtless, followed by the diminution of Brahmanical tyranny and Sudra servility. The signal defeat of the proud Brahmans and Kshetriyas of Western Hindustan by the sturdy disciples of the Arabian Impostor tended to relax in the minds of the masses that high veneration with which they had looked up to the sacerdotal and military classes. The capture, spoliation, and ravage of the idol temples which the confident Brahmans had represented as impregnable, served in an eminent degree to loosen the grasp of Brahman-craft over the people. What must have been the feelings of the "Lords of creation"—the inalienable inheritors and possessors of the whole earth—those "powerful divinities"—the Brahmans, when, summoned before the tribunal of Mleccha authority, they were beaten, tortured imprisoned, and executed! What a palpable proof must this have afforded to the oppressed Sudras of the utter futility of Brahmanical pretensions! The descent of Mahomed of Ghuzni on the plains of India from his lofty eyrie, was the commencement of the decline of Hindu priest-craft. The star of Brahminism which had hitherto been on the ascendant began to hide its diminished head. The crescent supplanted the *Trisula*. Oppressive as was the government and tyrannical as was the sway of the frantic followers of "Mecca's Lord," we hesitate not to say that the change of masters was beneficial to the Sudras. Indebted as the majority of the Hindu community are to the Musulmans for their partial deliverance, they owe a great deal more to the justice, equity, and benevolence of the genial administration of the British.

A STUDENT.

SOUTH INDIAN FOLK-LORE ABOUT LIZARDS.

ABOUT two years ago a curious book written in the Malayalam language, called *Gouli Sastram*, or the Philosophy of Lizards, was published at Cochin on the Malabar Coast. It is a pamphlet of 28 pages and consists of three parts. The first part consists of 46 *slokas*, which describe the effects of the fall of a Lizard on the body of a man. The second part consists of 14 *slokas*, describing the effects of the same on the body of a woman; and the third part consists of 7 *slokas* describing the effects of Lizard-fall in different directions, on particular *pakkams* and week-days; 6 *slokas*, describing the effects of the same during different lunar asterisms, 2 *slokas* on the *lagnas*, one *sloka* on *Yogam*, one on *karanam*, and the last on the different directions of the compass. As one interested in Indian Folk-Lore, I give here a translation of the *Gouli Sastram*.

“I worship Hari, Sri, and Ganapathi.

May there be nothing inauspicious.”

1. Subjoined are the effects consequent upon the falling of the lizard upon the body of a male.

2. It is necessary that every one should be informed of the effects as said by the Rishis Garga, Varaha, Mandavigan and Narada.

3. If the lizard rests on the head, or the coronal lock (*kutumi*), pleasure results; if the left cheek, sight of some thing dear; if on the right cheek, acquisition of some thing dear; if on the hair tied up, sickness.

4. If it falls on the tip of the hair, destruction; if on the head, death; if on the forehead, acquisition of wealth; and if on eyebrows, loss of wealth.

5. If it falls in the centre of the eye brows, acquisition of wealth; if in the right eye, something good; if in the left eye, bondage; and if in the mouth, a good meal.

6. If it falls on the nose, happiness; if on the tip of the nose, sorrow; if on the right ear, acquisition of wealth; and if on the left ear, sorrow.

7. If it falls in the centre of the cheek, a happy meal; if on the lower lip, acquisition of wealth; and if on the upper lip, quarrel.

8. If it falls between the lip and chin, death; if on the chin, fear from the king; if on the neck, expectation of meeting friends; and if on the back of the neck, fear from enemies.

9. If it falls on the right shoulder, success; if on the left shoulder, defeat; if on the hand, loss of money; if on the arm, acquisition of jewels.

10. If it falls on the back of the hand, loss of wealth; if on the fingers, the arrival of a friend; if on the nails, loss of wealth; and if in the centre of the hand, happiness.

11. If it falls on the back, receipt of unexpected news; if on the sides, meeting relatives; if on the belly, acquisition of wealth; and if on the breast increase of happiness.

12. If it falls on the bosom, happiness; if on the armpits conjugal felicity; if on the left hand, excessive sorrow; and if on the right hand, celebrity.

13. If it falls on the palm, quarrel with the wife; if on the wrist, loss of wealth; if on the back of the hand or fingers, ornaments; and if on the nails, destruction.

14. If it falls in the centre of the palm, acquisition of wealth; if on the waist, acquisition of cloth and ornaments; if on the navel, success and renown; and if on the lower part of the belly, disease and bondage.

15. If it falls on the private part, death; if on the thighs, loss of clothes; if on the joints, loss of wealth; and if at the anus, sickness.

16. If it falls on the knees, loss of a female ; if on the ankle, journey to a distance ; and if on the legs, bondage.

17. If it falls on the back of the foot, death ; if at the root of the toes, happiness ; if on the toes, loss of son ; and if on the nails, unhappiness to cows and servants.

18. If it falls on the sole of the foot, decrease in number of enemies.

These, according to Gowlishastra, are the effects of the resting and falling of the lizard on the different parts of the body of a male.

19. If the lizard falls on a bed when you are lying on it, the result is increase of unhappiness.

20. If it rests on the thing on which you sit, the result is uncertain, in favor or against,—good or bad.

21. If it is seen in vessels containing eatables reserved for further use (after are meal,) the effect is friendship of relatives.

22. One's enemy enjoys the effect of the fall of a lizard on any part of the human frame, where the fall is at the time of his starting on any mission.

23. If a lizard falls in rice, as you eat your food, it must be thrown away. If it falls in the platter or leaf while there is no rice in it, the effect is sickness, sorrow and anxiety.

24. If a lizard falls in the fire, while cooking progresses, the effect is the death of the wife. If it is at a pagoda, the effect is on the wife of the king ; if at a meeting, on the president of the assembly.

25. If it falls in the centre of a house, while the master of the house is engaged in *conversation* with two persons, the effect is the approaching death of the more eminent of the two. If two lizards fall down and quarrel with each other, the effect is the annihilation of all kinds of sorrow, and happiness.

26. If in a house a lizard falls on a burning lamp and puts out the light, the destruction of the house is impending ; the occupants must therefore remove to other quarters for a period of three months.

27. If a lizard falls on the clothes or jewels worn by a person, the effect is loss of honor or quarrel.

28. If a lizard is seen falling on weapons, there will be a war in which the owner will fight, and the result will be the destruction of his enemies.

29. If a lizard falls on vehicles, the effect is travel to a distance.

I now proceed to mention the effects of difference in the lunar asterisms. I shall mention the effects consequent upon the moon being in the 12 constellations either on lunar days (Pakkam) or the lunar asterisms on which you are born.

30. Vaidhsitam, Vyathecpatham, Ulpathadivasam (date of birth), Grabonam (Eclipse) Yamaghanta, Mrityuyogam, Dagdha yoga, Kalanadika,—these are the astrological Jogams.

31. Evil is the result even if the lizard falls in auspicious places, if it falls at the visha nadika, and in an unfavourable graham.

32. It is therefore certain that if a lizard falls at a time when some mishap has happened, there will be some loss. The instructions of the erudite ought therefore to be taken, in this manner regarding the fall.

33. It is to be understood that the effect of a blood-sucker getting upon the body is the same as that of the fall of a lizard.

34. The good or bad effects of the ascent or descent of the lizard and the common blood-sucker ought to be taken in the inverse order.

35. It is certain that the effect will be soon seen in the case where it ascends with its face upwards, or where it descends with its face downwards.

36. If you come in contact with a lizard in the cloth you wear; partake of Pancha-gavyam;* fill a vessel with ghee, and see your face in it.

* A mixture for purifying persons, and composed of the 5 articles derived from a cow, viz., milk, curds, clarified butter, urine and dung.

37. If one is not able to pay for it, or if one is,—if he only desires his own welfare—he should, if the lizard falls on him, have the *punyaham* ceremony performed on him and observe the *shanthi karma*.

38. The mode in which the shanthi karma ceremony is to be performed is this. An effigy should be made in gold either of ten *pulams* or five *palams* or of such weight as one is able to do. It should be then presented by way of *danam* (gift). If by the desire not to spend, the present is not made, the effect will not pass over.

39. The abovementioned effigy should be wrapped up in a piece of red cloth. Pooja should be performed to it with Sandal and flowers. In part of the effigy, place an earthenpot full of water, the *dyhana* being that of 'kalasham'.

40. The abovementioned pot should be adorned with a cloth, and with fragrant flowers, a quantity of rice should be heaped and the pot placed over it. In it should be put the *panchut-gavyam*, *panchut-maitam*, *pancha-ratnam*s.

41. Also, the bark of five trees, the leaves of five trees, earth from clean places; a person who knows the mantras shall then perform Pooja to it with flowers.

(a.) The aggregate of five articles, milk, curds, butter, honey and water—used as a broth for Hindu idols.

(b) The five precious stones.

42. Place Agni and commence homam (sacrifice) with the *mrityunjayam* mantram and the bark of the *Pilashatree*.

43. With a devout heart, perform homam with *udasamun*.

44. After the *homam* is over, perform *abhishekam* with the *Purushasooklam* or *Shanti Sooktham* on the head of the person who does the penance under the direction of a Purohit.

45. If expiatory ceremonies be thus performed according to the laws, the result will be long life, prosperity, renown and strength.

46. If the lizard ascends, on a bad day, everything will be

auspicious to them who perform the Shantikarmas according to the directions of Shaunnaka and such Rishis.

(a) A burnt offering to Siva as the god of death.

(b) Consecration by bathing.

(c) A tree bearing beautiful red blossoms often alluded to by the poets; the wood of this tree is much used in religious ceremonies by the Brahmans.

1. I now proceed to tell the effects of the fall of a lizard on the body of a female.

2. If the lizard falls on the head of a female, prosperity (sri) attends her; if on the centre of the head, death; if on the hair-knot, sickness; and if on the tip of the hair on the head, death.

3. If it falls on the back of the neck, there will be daily quarrel. If on the forehead, loss of wealth; if on the right cheek, widowhood; if on the left cheek, occasion to meet friends.

4. If it falls on the right ear, longevity; if on the left ear, acquisition of gold ornaments; if on the right eye, sorrow; and if on the left eye, meeting the husband.

5. If it falls on the nose, sickness; if on the upper lip, quarrel; if on the lower lip, renown; and if on the lips when closed, destruction.

6. If it falls below the lower lip and above the chin, quarrel; if in the mouth, a good meal; if on the neck, and if in either armpit, pleasure and wealth.

7. If it falls on the back, separating from relation; if on either side, occasion to meet relations; if on the shoulders, pleasure to self; if below the shoulders on the wrist, acquisition of ornaments.

8. If it falls on the flat part of the right hand, loss of wealth; if on the flat part of the left hand, sorrow of heart and loss of wealth.

9. If it falls on the left hand (end), ornaments; if in the centre of the hands, great pleasure; if outside of the hand, on the fingers, ornaments; and if on the nails, destruction.

10. If it falls in either breast, great sorrow; if on the bosom, increase of pleasure; if on the belly, a good son. If it falls on the belly of a virgin, she will get married.

11. If it falls on the navel of a female, spread of renown and increase in wisdom.

12. If it falls in either thigh, either a male issue, or a female issue. If on either knee, bondage; if below knees on the hind part, loss of wealth; and if on either shinbone, death.

13. If it fall on the flat part of the right foot occasion for leaving one's own village; if on the left leg, destruction of enemies; if on the toes, either the regretting of a sin or acquisition of immense wealth; if on the nails, acquisition of grain.

14. Thus has been mentioned by the Rishis, for the benefit of females, and the effects of the ascending and descending of a lizard—this is to be attended to.

1. If the lizard falls on you and it runs eastward, you gain the object of your desire; if to the corner of agni, (South East), fear of fire, if to the south, death; and if to the corner of nerarti, (South West); quarrel.

2. If it proceeds to the West, acquisition of wealth; if to the corner sacred to Vayu (god of the winds)—north west, sickness; if to the north, renown; and if to the corner of Esan (Siva), north east, you gain what you desire.

3. I now shall mention the effect of the Pakkamis.

If the lizard falls an Pratipadam (1st day), favour from all persons.

If Dwithiya (2nd day), acquisition of land.

If on Thritheya (3rd day), gain.

If on Chathurthe (4th day), sickness.

4. If on Panchami (5th day)
 Shashti (6th day)
 Sapthami (7th day) } acquisition of wealth.

If on Ashtami, (8th day)
 Navami (9th day)
 Dashami (10th day) } death.

5. If on Ekadasi (11th day), a male issue.

 If on Dwadasi (12th day), ditto and wealth.

 If on Thrayadasi (13th day), defeat on purpose.

 If on Chathurdasi (14th), destruction of wealth.

6. If the lizard fall on the full moon or on the new moon, the effect is reduction in relation and loss of wealth.

7. If the lizard fall on Tuesday, Wednesday, Thursday or Friday, acquisition of wealth. If on either Sunday, Monday or Saturday, loss of wealth.

1. If on Ashwathi (the 1st lunar asterism), life and strength ; if on Bharani, sickness ; Karthika, loss of wealth ; Rohini, and Makeeram, wealth.

2. If in Komvathri, death ; Panasthain, acquisition of wealthy Pooyam, gain ; Ayiljam, certain death.

3. If on Makam, marriage ; Poorm, increase in sickness ; Uthrom, Attam, Chithra and Chothe, certain good.

4. If on Vishakham, loss of wealth ; Anayam, acquisition of land ; Thirketta, destruction ; Moolam, pleasure.

5. If on Pooratam, death ; Uthratam, marriage ; Thirunam, acquisition of land ; Avittam, loss of wealth.

6. If on Chathayam, pleasure ; Poororetathi, good ; Utherattathe, good ; and Revathi, acquisition of land.

1. If the lizard falls in the metam (aries) or Etavam (Taurus) signs of the Zodiac, gain ; mithaunam (gemini), female issue ; Karkatakam (cancer), increase ; Cherigam (Leo) male-issue ; Kaniic (Virgo), loss of wealth.

2. If in Thulam (Libra) or Vrischi Koeer (Scorpio) acquisition of clothes; Dhame (Sagittarius) or neakaram (capricornus) acquisition of wealth; Kunpham (Aquarius) Reduction; and nicanam (Pisces,) increase of sorrow.

1. If in the Yogams.* Shoola, Vajra, Vyatheepathe, Vyaghta, Parigha; Vadhroto,—bad; if in the other yogas, good.

1. If in the Karanams, of naga or Chathushpada, sorrow; in Bhadra, certain death; and the other Karnams, good.

1. If the lizard makes a noise from above, the east, north or west, the effect is you gain the thing desired. If from the corner of Agni, you hear of immense wealth; Vayu, travel to a foreign land; Nairiti, sorrow; Eashana, difficulty; and South, certain death.

N. SANKUNNI WARIYAR.

* The twenty-seventh part of 360 of a great circle measured on the Ecliptic and used in calculating longitude of the sun and moon; each yoga has a distinct name.

THE OXFORD MISSION.

THE Church of England has organized in Calcutta, for the benefit of educated Native gentlemen, a Mission called the Oxford Mission, so called, we suppose, because its members are to be clergymen only from the University of Oxford. The first batch of missionaries have just arrived in Calcutta, and others are to follow. The vanguard of the Mission consist of the Rev. E. F. Willis, M.A., of Balliol, late Vice-Principal of Cuddesdon; the Rev. E. F. Brown, M.A., late Scholar of Trinity; and the Rev. W. B. Hornby, M.A., of Brasenose. Believing these gentlemen to be both pious and learned we give them a hearty welcome, and pray that the blessing of God may rest upon their labours.

It would be a mistake to suppose that this is the first time that a Mission has been sent out of Britain to evangelize the English-educated Natives of Bengal. The missionaries of the Free Church of Scotland, as well as those of the Established Church of Scotland, in Calcutta at least, have always laboured, almost exclusively, among educated Hindu youth. Dr. Duff, the originator of both those Missions, spent his whole life in attempting to evangelize the educated young men of Calcutta. How zealously and how successfully he carried on the noble and arduous work, may be learned from the eloquent words of so unexceptionable a witness as the late Dr. Cotton, Bishop of Calcutta. In one of his Metropolitan charges he thus speaks of Dr. Duff's work shortly after that eminent missionary had left the shores of India :—"It was the special glory of Alexander Duff that, arriving here in the midst of a great intellectual movement of a completely atheistical character, he at once resolved to make that character Christian. When the new generation of Bengalis and too many, alas ! of their European friends and teachers were talking of Christianity as an obso-

lute superstition soon to be burnt up in the pyre on which the croods of the Brahman, the Buddhist and the Muhammadan were already perishing, Alexander Duff suddenly burst upon the scene with his unhesitating faith, his indomitable energy, his varied erudition, and his never-failing stream of fervid eloquence, to teach them that the Gospel was not dead or sleeping, not the ally of ignorance or of error, not ashamed or unable to vindicate its claims to universal reverence, but that then, as always, the Gospel of Christ was marching forward in the van of civilization, and that the Church of Christ was still the light of the world. The effect of his fearless stand against the arrogance of infidelity has lasted to this day, and whether the number he has baptized is small or great (some there are among them whom we all know and honour), it is quite certain that the work which he did in India can never be undone, unless we whom he leaves behind, are faithless to his example."

Although the state of things in the country at present is not exactly the same as in the days when Duff began his great work, it would be well for the newly arrived brethren to tread in the footsteps, and to copy the example, of the first European missionary to the educated youth of India. They may not have the 'indomitable energy' and the 'never-failing stream of fervid eloquence' of the great Highlander,—indeed, few missionaries in any part of the world can ever hope to equal him in those gifts—they have, we doubt not, his 'varied erudition' and his unhesitating faith'; if so, they may be able to carry on successfully that good work of which he laid the foundation.

We know not whether any charge was addressed to the Oxford missionaries by the bishop of the diocese or by any other dignitary of the Church, before they left their native country; neither do we know whether the Bishop of Calcutta intends delivering to them a charge before they are formally installed in their work; but had we been the bishop either

of Oxford or of Calcutta, we should have given them a charge somewhat in the following strain:—

“Dearly beloved brethren,

I thank God that He has enabled you to elect the hard life of a missionary in a heathen land, and to give up your comfortable livings in your own country and all prospects of preferment in the Church. Such self-sacrifice must be a sweet-smelling savour to the Lord, and He will lift upon you the light of His countenance. But allow me to remind you, brethren, that in the election of a missionary life your self-sacrifice has not ended--indeed, it has only begun. In the daily discharge of your duties you will have to make daily sacrifices. You are going to a strange land, to a strange people having strange manners, customs, usages, beliefs, which will shock your cultured minds and your refined sensibilities; nevertheless you must patiently put up with these, otherwise you cannot do any good to the people whom it is your earnest desire to bring to our most holy faith.

2. Before you can exercise a beneficial influence on a people you must know the people themselves. There are two ways of knowing a people. One way is, to study their language, their literature, their religion, their philosophy (if any), their manners and customs and social usages. The other way is, to cultivate personal acquaintance with the people by visiting them in their houses, and by encouraging them to come to you. I understand you are well-grounded in the Sanskrit, the language in which are embalmed the religion, the philosophy, the literature, the legislation of the Hindus. Continue those studies till you become thoroughly familiar with them. But do not, I beseech you, neglect personal intercourse with the people, as by means of it you will get information which no books can give.

3. In your intercourse with educated Bengalis, among whom your lot will be cast, you are to take care that you do not in any way wound their susceptibilities, or give them the slightest

offence. They are a very sensitive people. You are not to give them a treatment different from that which you give to your own countrymen of similar social status. If you do, your character as a missionary will be compromised. You will lose all influence over them. They will not respect you, but will take you to be proud, haughty and arrogant. They do not like brusqueness of manner. Be therefore, gentle, kind, and at the same time, respectful to them.

4. As you will be new to your work, you should take counsel of your missionary brethren. They may be men of inferior abilities to you, but they are men of experience, having long worked in the mission field. Take counsel not only of the missionaries of your own church, but also those of the Dissenting bodies. Amongst these latter there are men of great intelligence, deep piety and true missionary zeal. Take counsel also of intelligent Bengali converts, who must understand the character of their own countrymen better than Europeans.

5. The last advice I shall give you is this—don't fraternize with the Brahmos. You will have heard some people say that Brahmos are nearer the kingdom of heaven than other classes of the Hindu community. You will soon find that this is not the case. They are farther removed than the grossest idolater. They will come to you with words of flattery; they will profess to give you a hearty welcome; they will tell you that they love Christ, honour Christ: believe them not. They use the words of Christians, but not in the sense in which Christians use them. The voice is Jacob's, but the hands are those of Esau. They will glibly talk to you of the "divine life of Christ," of "the treasure of Christ's Gospel," of "the sanctifying blood which the bleeding Jesus shed for the world's redemption", of "Christ and Him crucified." In their mouths these are mere words; they attach no sense, at least Christian sense to them. They will seek to have fellowship with you, and will tell you that "fellowship

is possible, in the unity of Christ's life, if not in the identity of Christian doctrine,"—as if they, who believe Christ to have been a mere man, had Christ's life in them. But you know better. Hath not the holy Apostle said—"What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

• "THE REVEREND PADRE'S ADDRESS."*

THE above is the title of a small pamphlet of 57 pages containing 201 stanzas. These 201 stanzas pretend to give in poetry a resume of the sermon of a Christian missionary, and to describe the writer's own ideas and feelings on the subject. In the preface the writer says: "It may be affirmed with confidence, that Christianity, as preached and presented to us by the missionaries, will never satisfy the educated Indian mind. India with her grand traditions of the venerable Rishis and her other great religious teachers, who have left behind their name and mark in the world, can never be persuaded to adopt a religion which in respect to (*sic*) some of its vital doctrines

* THE REVEREND PADRE'S ADDRESS. (A Satirical Poem in the Ballad Measure.) By Bipin Bihari Bose, M. A. Calcutta. 1880.

does not appear to be much superior to many a form of faith which her sons professed in the past or do so in the present."

O that the writer had continued to lucubrate in prose! But no, he must have poetry for the better development of his thoughts and aspirations! He is a bold man, our writer, for without such unblushing boldness it would not have been possible for him to appear before the public with such stuff and rubbish as it has been our misfortune to go through. Ballad metre indeed! We rather think it must be *jungly* metre! We do not care to touch upon the opinions held by the writer, but we *do* feel infinitely disgusted and annoyed,—*firstly*, because it was a painful infliction,—the perusal of such bad English, worse grammar and such unintelligible jargon; and *secondly*, because we are disappointed, really and sorely disappointed that the English education of an Artium Magister of the Calcutta University turns out no better than what is shown in the pamphlet under review. His prose, specimen of which we have quoted above, though school-boy-essay-ish-might pass muster, that is, pass unnoticed,—but his poetry ———! We have already characterized it, and we cannot do better than give a few extracts, so that the reader may form his own opinion about it.

The writer thus addresses the Padre:—

Sir, I envy not your dogma,

That hurls me into fire,

I envy not your favored soul

That doth above me spire.

You may climb up to your heaven,

Because you do believe,

Your sins are all forgiven,

But pray mine on me do live.

O fool I am that so could dare

Claim virtue in th' unbathed,

If there be, 'tis its semblance there,

Twill not save them being scathed.

Will the reader say after reading the above that we have been too hard upon our M. A.? But here are other choice morceaux. We leave the reader to find out the salient beauties of the stanzas. Perhaps our italics might help him in the task. After his sermon the Padre retired :—

*He took his thick good heavy stick,
And eyed his burnished buggy,
And seemed that to support his logic
He would enact the bully.*

Has our M. A. been taught in College that *buggy* and *bully* rhyme? Again,—

*All homeward went by batch and batch,
All cheerful hearty young men,
The Padre's dumps them could not catch,
They wont care his fire and chain.*

How delicious! particularly “the Padre’s dumps” (whatever that may be!) which “them could not catch”. Our M. A. is, also evidently a lover of nature, for he talks of “spangly twigs” and—

*The tiny gardens with myrtle pastings
Blossom gay their flowers,
The breeze of evening their fragrance bearing,
Gratify th' way-passers.*

Here *flowers* have been ingeniously made to rhyme with *way-passers*! One more tit-bit, and we have done :—

*If by authority you'd abide
Of teachers good and great,
Who by precept and example' guide,
And heaven's love 'monstrate.*

We would take the liberty seriously to 'monstrate to the writer that what he has “gone and done” has not only injured his own reputation as an M. A., but has exposed his countrymen and the University education to ridicule. Why, the nigger composition—

Mammie Sally's daughter,
She lost a shae,
In an old cause,
Which lay full of water ;

Will bear creditable comparison with what our M. A. has produced. But what is done is done, and we would now earnestly beg him never again to attempt poetry or rhyme, but to stick to plain prose, in which he might, in time, improve.

NOTICES OF BOOKS.

The Moral Order. By the Rev. W. Hastie, B. D., Principal of the General Assembly's Institution, Calcutta.

We owe an apology to Mr. Hastie for having neglected so long to notice this excellent sermon. Sermons are generally not subjects of criticism; they are for the most part written on one uniform plan, and the ideas move in a fixed groove; but the sermon before us is an exception to the general rule, there being in it a freshness, an originality, and a stretch of thought, not usually met with in the common run of sermons. Mr. Hastie is evidently a thinker of no ordinary stamp; he also appears to be a man of no mean culture; and he has moreover the faculty of giving expression to his thoughts in words of power. As a sample of Mr. Hastie's style we give the following extract:—

"But St. Paul here evidently uses the words to illustrate a higher law than that uniformity of the seasonal processes of vegetative nature which they literally express. To him, as to the Divine teacher, all nature was full of symbols and types of the spiritual world, and the visible and varying exhibition of these

was even the highest purpose of its existence. For you will remember how, to the eye of Jesus, all nature was an open book on whose pages He read the secrets and emblems of divine things which the dimmed eyes of sinful men had hitherto failed to discern. When the breezy breath of spring drove forth "sweet buds like flocks to feed in air," and expanded the gorgeous lilies on the hill sides sloping up from the Lake of Galilee, the Divine Preacher pointed to their glory and taught men to consider them thereafter as flowering forth in their beauty the fair suggestion of a higher faithfulness of God. When the birds broke again into song among the arching boughs amid the luxuriant plenty of nature, He heard in their music the promise of a more bountiful provision of joy by the heavenly Father for His own children. And so when he walked through the corn-fields and beheld them whitening to the harvest, when He watched the tiny mustard-seed expand into the form of a mighty tree, when at the sultry hour of noon He caught the reflection of the infinite azure around the form of a sinful woman in the crystal well, when He caught the clouds that seemed to blur the face of heaven suddenly lit up with the glow and splendour of sunset,—all these became to Him present and transparent images of the invisible things of the kingdom of God and of the destiny of the soul. If genius be, as it has been defined, "the power of seeing wonders in common things," surely in an age when "the fairy tales of science" were undreamed of yet, it must have been an insight higher than even the inspiration of genius, that saw in the every-day changes and on-goings of nature the mirrored likeness of eternal things. Since then all nature has become spiritualised to the highest thought of the world, and invested with a loftier mystery and meaning as the open picture-book of the children of God. When she brings round again her images of beauty and power, fresh in the strength of the primal order and yet unworn by the wasting strife and toil of all the generations of men, does not every bursting bud and opening rose bear us back, in the sympathy of our Christian thought with her renewed suggestions of the Divine, over the dim abyss of eighteen centuries of sin and death, to that bright day when a great multitude gathered on

the shore of the blue lake, and the Divine Teacher from the boat on its placid waters "spoke many things unto them in parables." The divine poetry of these parables is ours still : it was given, indeed, to that multitude alone to hear the gentle voice mingling the music of His deep words with the soft ripples on the shore ; but to the after-world they have been given as "a possession for ever," to which we can return, year after year, in the consciousness of His ever-abiding presence and spiritual illumination. And so we have read together the parable of the Sower again this evening with the interpretation which Jesus gave of it Himself to His disciples, and which, making every thing divinely clear, makes all *our* weak attempts to make it clearer, superfluous and vain. Leaving the great and vivid sermon of the Master to sink again into your hearts by its unrivalled simplicity and power, I have chosen rather to speak to you, in the midst of this growing time, from the solemn, stern and startling words of the great apostle : *"Be not deceived ; God is not mocked : for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the spirit shall of the spirit reap life everlasting. And let us not be weary in well-doing : for in due season we shall reap if we faint not."*

Mr. Hastie is publishing, for the benefit of his students, a series of Selections of Bible Extracts with the title, "The Path of Life." The Extracts are made with judgment, and will, we have no doubt, be useful. We cannot, however, speak so favourably of the Bengali translation of those Extracts. Mr. Hastie, in a fly-leaf circulated along with the translation says--"The translation is not meant to interfere with any other; it has been made quite independently by an educated Native who is thoroughly conversant with his own vernacular, and whose memory is not yet charged with the familiar but often imperfect phraseology of the current version." Thorough conversancy with his own vernacular is not the only qualification of a translator of passages from the Hebrew Bible or from the Greek Testament; we suppose some knowledge of Hebrew or Greek is indispensably necessary for the purpose;

and for "a recent convert to Christianity," who is guiltless of all knowledge of Hebrew and Greek, to attempt to render into his own vernacular the *ipsissima verba* of Holy Writ, seems to us to be the very height of absurdity and of presumption. Neither do we like Mr. Hastie's fling at the current version of the Bengali Bible. Its "phraseology" is no doubt, "often imperfect." But Mr. Hastie knows very well that the translation of the Bible into any language is the most difficult thing under the sun, since the aim of every Bible translator ought to be to combine idiomatic accuracy with the utmost faithfulness to the original. It is the easiest thing in the world to write good, idiomatic, intelligible, flowing Bengali; this may be achieved not only by a B. A., of the Calcutta University and one who was "a distinguished student of the General Assembly's Institution for the past four Sessions," but by a Bengali boy who has not yet gone up to the Entrance Examination. But good, flowing Bengali is not the only thing wanted in a Bengali translation of the Bible. What is chiefly wanted is, strict fidelity to the original. Every one who is acquainted with the extreme difficulty of rendering the Bible into any language must admit that Dr. Wenger's Bengali version is a marvellous achievement. At any rate that version is not likely to be improved by "a recent convert to Christianity." We would advise Mr. Hastie when he brings out the other parts of the *Path of Life* in a Bengali dress, to give Dr. Wenger's translation of the texts.

Bharat-kosha. Part I. By Rajkrishna Raya. Calcutta : Albert Press. B. E. 1217.

This is the first part of what seems to be a sort of Encyclopedia of Hindu mythology, geography, astronomy, literature, history, law, music, philosophy and the rest. The specimen before us is good, and if the rest of the work is equally well done the treatise would be a valuable book of reference.

Letters on Afghan Affairs in 1880. Bombay. Times of India Steam Press. 1880.

These *Letters* are well written, but we have no sympathy with the views expressed in them. We think it a very wicked thing to deprive any nation of its liberty.

Rajah Sir Radhakant Deb Bahadur, K. C. S. I. A Brief Account of his life and character. Edited by his son Rajah Rajendra Narayan Deb Bahadur. Calcutta : Indian Daily News Press. 1880.

Although this pamphlet is a mere reprint of an article in the *Calcutta Review*, written, we believe, by the late Kisari Chand Mitra, and of the proceedings of a public meeting held shortly after the Rajah's death in 1867 for the purpose of doing honour to his memory, we are glad to have in a compact form some memorial of the learned author of the Sanskrit Encyclopedia *Sabdakalpalatram*. And yet we see no reason why the Rajah's worthy son Rajah Rajendra Narayan Deb Bahadur should not have presented to the world a full and original biography of his distinguished father. Such a biography, extending over a period of eighty-four years, from 1783 to 1867, would be a most valuable accession to Indian literature. Perhaps this task will be accomplished by the Rajah's grandson who, we are glad to see, has just been nominated to the Native Civil Service. In the meantime we are thankful for what we have got.

Life of Dewan Ram Comul Sen. By Peary Chaud Mitra. Calcutta : Stanhope Press. 1880.

Baboo Peary Chaud Mitra, like the Israelites in Egypt, had to make bricks without straw, and the result is, that this brief memoir of Ram Comul Sen is filled with the letters of Dr. H. H. Wilson, Ram Comul Sen's great patron, with Dr. Jackson's Report on the sanitary state of Calcutta, and with Ram Comul Sen's evidence before the Municipal Committee.

And yet the book is not without interest. It describes the career of a man who, by his industry, intelligence and fixity of purpose rose from nothing to a high position in Hindu society. It is also interesting on account of the glimpses it gives of the state of society in Calcutta seventy or eighty years ago. The author, however, shows no skill in composition. Facts are stated apparently without any order or connection. We give the following extract as a specimen :—"Ram Comul was hospitable. Annually 1,000 or 1,200 Vaidyas sat *bagalpan* at his house, and he entertained them to promote fellowship. He used to invite them *personally* to show his humility. He observed *ekadasi* and daily performed his *pooja* in a devout spirit. He was consulted by Lord William Bentinck." On what subject was he consulted by Lord William Bentinck? On *ekadasi* or on *pooja*? Notwithstanding this drawback we shall be glad to meet again our old and venerable friend in the field of authorship, as he is one of our oldest English-educated countrymen, and has a great deal to tell of the state of Bengali society fifty years ago.

